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PATHWAY TO GOD

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A Quarterly Journal of Spiritual Life devoted to Religion, Philosophy, Mysticism & Science of Yoga

Academy of Comparative Philosophy & Religion, Belgaum.

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Musings of the Editor...

Hello Spiritual Aspirants,

Delay once and the chain of delays continues until we break it! And so it has Been with your favorite journal Pathway to God, we are yet to catch up with the time.

Post three-four months have been testing times politically, economically and socially posing innumerable calamities due to floods in several regions, many became homeless , many lost lives and the effort to reinstate them is still on - human efforts prove vain in the presence of the unpredictable fury of Nature. But we, Indians are known since ages for our patience, endurance, perseverance and ceaseless striving. We may bend temporarily but we won't break, come what may. That's our spirit. We shall reset all upsetting situations. Aren't we taught by our great Divine Preceptor Shree Krishna:

सुखे दुःखे समे कृत्वा लाभा लाभौ जया जयौ ।

The Gita- 2:38

-treating alike victory and defeat, gain and loss, pleasure and pain as equal, fight...

Whether it is joy or sorrow we are taught and trained in accepting every situation with equanimity, with stable mind. The moment we lose the balance it disrupts us internally which results into external inefficiency, due to indecision and depression. We need to keep ourselves ever strengthened from within . Our internal shock absorbers should ever be in working condition. William A. Ward puts it thus, 'Adversity causes some men to break;

others to break records.' This is possible only with our solid spiritual edifice and then we can be record breakers, trend-setters in the face of any challenging situation.

In fact the more the adversities the stronger we MUST grow. Life's best lessons are learned only in adversities, think of our Gurudev himself, despite all manner of hardships he rose to the pinnacle of spiritual heights. Dear readers, let's strive to make our spiritual foundation strong to face any adversity of life with the sole, definite chief goal before our eyes viz., INDIA SHALL BE VISHWAGURU BY 2020

•••

You will be delighted to know that since the dawn of 2019 we are having a bonanza of publications under our ACPR's banner. Over half a dozen books so far and more are in the offing. Two great books on Shri Gurudev saw the light of the day recently . You will read their reviews in the journal one after another.

Several insightful articles such as 'Baba:Amburao Maharaj', 'Enquiry', 'Metaphysical Foundation.... a critical study' The Renamed Alankars Paramarth Sopan', 'Human Birth, Blessings and Great Gurus', 'Ranade's Conception of the Bhagwadgita' and Philosophy for Youth' have enriched the journal. We thank all the contributors profusely.

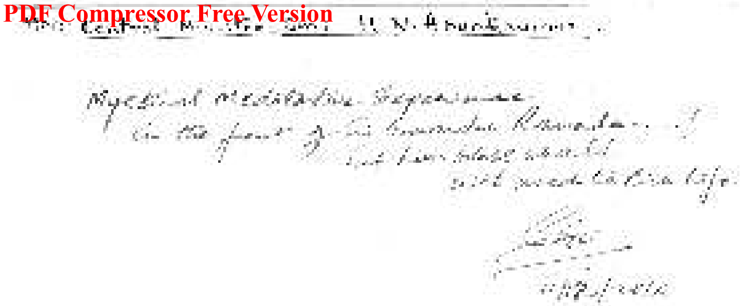
We remain grateful to all the Members of the Board of Trustees for their help, guidance and suggestions which enable us to present our best. We also thank Mr. Amit and Basu, our administrative staff for the spade work they put in. We are extremely thankful and proud of the entire team of Impressions for their elegance in printing.

Fare forward along your Pathway to God!

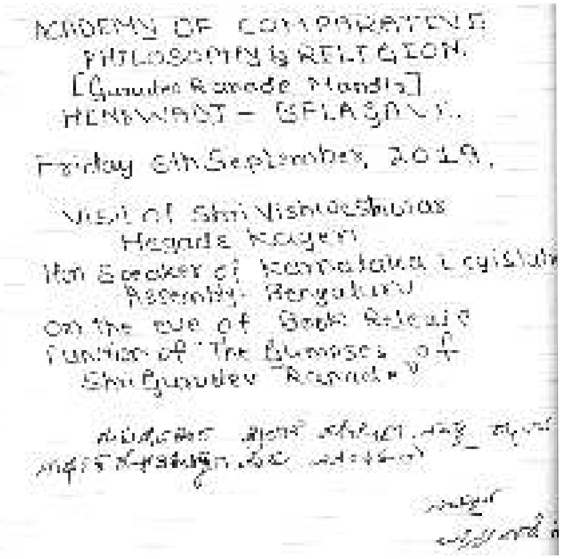
Prof. Dr. Madhumati M. Kulkarni
Editor- in- Chief

I. Visitor's Response

(Date 11-12-16)



I. Hon Central Minister Shri. H. N. Anantkumar :
Mystical meditative experience in the fact of Sr. Gurudev Ranade let him bless us all with meditative life.



ACADEMY OF COMPARATIVE
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Friday 6th September, 2019.

Visit of Shri Vishweshwar
Hegade Kageri
Hon Speaker of Karnataka Legislative
Assembly Bengaluru
On the eve of Book Release
function of "The Glimpses of
Shri Gurudev Ranade"

II. ACADEMY OF COMPARATIVE PHILOSOPHY & RELIGION (Gurudev Ranade Mandi) Hindwadi- Belagavi
Friday 6th September 2019 visit of Shri Vishweshwar Hegade Kageri Hon. speaker of Karnataka Legislative Assembly - Bengaluru Function of "The Glimpses of Shri Gurudev Ranade of

ಗುರುದೇವರಿಂದ ಪ್ರೇರಣೆ ಪಡೆಯೋಣ. ನಮ್ಮ ಜೀವನ ಸಾರ್ಥಕಗೊಳಿಸಿಕೊಳ್ಳೋಣವೆಂದು ವಿನಂತಿಸುವೆ

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Articles

Evolution of Rational Mysticism Nimbargi Maharaj to Gurudev Ranade Baba -Amburao Maharaj

(Continued from Previous issue)

He continued in the foot-steps of his Guru, the noble endeavor of spreading spiritual wisdom through Karnataka and Maharashtra. His disciples increased day by day and learned persons were drawn to him. To impress upon them that God realization is rooted in sound rational principles, he communicated effectively in his spiritual discourses rational mysticism, as we shall see. It must be noted that full-fledged philosophy of Mysticism was yet to be developed by Prof. Ranade. Even then to the mixed crowd in front of him, how Baba put forth the structure of Rational Mysticism makes one agape with awe and wonder.

We will take only three illustrative examples. One must remember all his discourses were based on the venerable *Dasabodha.*

a) Introspection "Self consciousness is the ultimate category of existence and is possible only through the process of introspection," says Prof. Ranade. Let us see how Baba brought home this truth to his audience.

ऐसे बहुधा निरोपिले ! ग्रंथ गर्भी जे बोलिले !
ते अवघेची अनुवादले ! न वचे सदा !! Dasbodha 1.1.13

Meaning : In this material body, which covers the pure consciousness, that which is spoken (the Divine name imparted by the spiritual teacher), should not be uttered loudly by the mouth but is to be held silently in the mind.

Baba interpreted "अनुवादले" (literally translated) as the Name is repeated in this body and also the body experiences the same, and this happens while introspecting (Baba meant "by the body" that while in body, consciousness makes experience of this process.

Further

ब्राह्मणे बाळबोध अक्षर! धडसून करावे सुंदर !
जे देखतांची चतुर ! समाधान पावती !! Dasbodha 1.19.1

On this couplet Baba commented that the Name being remembered along with the breath, one should examine whether each syllable is being uttered distinctly on otherwise.

b) Spiritual experience is centrally initiated

Prof Ranade writes "… According to mystics … intuition is a factulty of supersensuous experience (spiritual experience) which is aroused in us by proper spiritual initiation and practice … And physiologically, we might say, that the faculty of intuition is concerned with what might be called central instead of peripheral initiation. It is not the external or outside sense experience that counts, it is the experience that is generated inside us in our intuitional process, that is in the process of following the path of God (by internal mediation on the Name imparted by the spiritual teacher), that matters …."

See the wonderful way how Baba while expanding the verse explicated this delicate truth.

अनंत जन्मीचे पुण्य जोडे ! तरीच परमार्थ घडे !
मुख्य परमात्मा आतुडे ! अनुभवासी !! Dasbodha 24.1.9

Spiritual discoursers keep on telling that you require good deeds of a crore lives and they cannot be achieved during a span of one life for the simple reason that one does not desire to follow the spiritual path (aim being to enjoy the present life to the brim). Playing Pun on 'अनंत' (Infinite). Baba used to continue that before whose eyes the Infinite has taken birth (that is the spiritual teacher in this case who has realized God for himself and others) : from whom if one is initiated he can realize God in this life while in body. If by one's constant meditation his consciousness is filled with Nama, there remains no space for the Atman, who then jumps out. Spiritual experience is generated inside. Further, Baba used to enquire "Vastu (God per se) comes out from the eyes, so do the eyes itch?"

c) Process of, Nama becoming Sabij :

जे उठती शब्दांकुर ! वदे वैखरी अपार !
जे शब्दांचे अभ्यंतर ! उकलून दावी !! Dasbodha 2.1.3

"The practice of meditation on the Name gives rise to the experience of Name (by visual or audible manifestation to the speaker). Name that is being remembered so to say gives birth to the Divine names. These names are imparted by the spiritual teacher by uttering them in the disciples ear. As a result, one is able to delve in the meaning of any incomprehensible word.

IV) Prof R. D. - Gurudev Ranade

In the first Tuscon Discussions and Debates held at Arizona during 1995-96 U.S.A. on forming a 'Science of Consciousness', Arthur J Deikman in his paper "Intuition, Self and Spiritual Experience: A Functional Model of Consciousness", concludes "... the discoveries of mystical traditions be translated into the concepts and language of modern western society (our italics) so that they can be integrated with our science, and thus legitimized for our scientific culture as real, practical, functional...."

Anticipating this need as early as 1920s Prof Ranade presented his monumental work 'A Constructive Survey of Upanishadic Philosophy' with a view "...in order that Upanishadic philosophy might be made intelligible to the Western mind, I boldly struck out the plan of presenting it according to the methods of Western thought, so as to make it understandable and appreciable by those who were trained to think according to those methods". It is needless to add that the book was widely acclaimed all over the Western world.

A further aim of this book was to place Mysticism on a truly philosophical basis, to make "Rational Mysticism, which has been hither to regarded as a contradiction in terms, ..." a truism.

In another world acclaimed monumental work of his "Mysticism in Maharashtra" (1933) Prof Ranade has expressed the need of the reconciliation of theism and mysticism ..."

As if to fulfill this need Caroline Franks Davis after long research of several years at Brasenose College, Oxford wrote her book "The Evidential Force of Religions Experience" (2004) with "... a goal to discover the role which religious experience can legitimately play in the defense of religions doctrines ..."

That apart, Let us return to Prof. Ranade

For the sublime panorama of Prof Ranade's rational mysticism we cannot but take refuge in quoting Prof B. K. Kulkarni at length, the adroit expositioner of Prof Ranade's literary, philosophical and mystical monumental works.

The problem of supreme importance to mankind, according to Prof Ranade, is the problem of the existence of God and His relation to man and nature. Unquestionably the search after God remains the highest problem even today and a philosophical justification for our spiritual life is as necessary today as it was hundreds of years ago. Prof Ranade devoted the whole of his career to the solution of this problem both from the standpoint of philosophy, i.e. the intellectual side and from the standpoint of religion, i.e. the practical side. He was led to make a living acquaintance with mysticism and religious thought before he came to undertake a deep study of Indian and Western philosophy. Even after such a study he firmly believed that to come to grips with the attainment of God from the practical point of view was a far greater achievement than to determine the nature of God from the philosophical point of view which would merely plunge us into a bog of intellectual warfare. Prof Ranade considered philosophy as a barricade to religion, a wire-compound preventing the stray cattle from coming inside. Morality for him was more than a word; it determined the worth of a man. And religion was more than an aspiration; it was the elan vital of man's life. He had achieved for himself a grand harmony of natural and spiritual life. His aim was to explain the real nature of religion or life in spirit and bring about a unity of all religions.

Prof. Ranade's philosophy, be it epistemology, metaphysics, ethics or religion, is characterized by a single unifying principle of God-realization. It brings all things under the focus of mystical union with God.

Spiritual experience for him is not an ad hoc hypothesis to explain an unintelligible phenomenon but the starting point, the basic reality, for which he wanted to give philosophical justification. "What we feel, what we realize and what we experience should alone constitute our philosophy," he exclaims. What William James said about sensation, Prof. Ranade would have said about spiritual experience : 'Experience is the mother earth, the anchorage, the stable rock, the first and last units, the terminus a quo and the terminus ad quem' of philosophy. And this experience is not the sensationalistic experience but the intuitive experience (Anubhuti). A mystic who so much stresses experience is really an empiricist par excellence. His empiricism is a transcendent empiricism, if such a term can be used.

Regarding metaphysics, ethics and mysticism he says an attempt to solve the question what is real would lead a philosopher into the very heart of metaphysics and when a certain intellectual solution is arrived at, the next problem would be how practically to attain to that knowledge, what should be the norm of conduct following which one may hope to appropriate the Godhead. The culmination of this practical endeavor would come in the mystical attitude which completes the moral endeavor.

Or again, the mystical view of reality alone would enable us to reconcile all the intellectual dogmas which have infested the philosophies of the world. Theism and Pantheism, even though they may be contradictory as philosophical systems can yet be reconciled in a theory of mystic attainment of God. Forty years of philosophic pursuit, as he himself points out, had given him a point of view which reconciled philosophic, linguistic and other interpretations of a doctrine. That was the viewpoint of mysticism or the unitive experience of God which gave every doctrine its place in the scheme of the universe. Such a reconciling attitude would not allow philosophy to remain a splendid record of perpetual conflict of opposite doctrines for real reconciliation is constructive. Construction requires some fundamental basis and Prof. Ranade's philosophy has that basis in the spiritual nature of Reality. And his construction had a purpose, that of appropriating this Reality or realizing the Godhead.

This realization for him is not an event but a process; it is an approximation, a perpetual progressive realization without actually collecting in hand the final goal which might be attained at infinity. This doctrine of approximation is a distinctive feature of Prof. Ranade's philosophy. The doctrine implies that achievement of perfection in any field is a never-ending process. The best example given in this connection is of asymptotes. We know from mathematics that the base line and the curve of the hyperbola seem to come near each other. One may get an impression that they meet nearby. But they do not meet in the finite space at all and are taken to meet at infinity thus involving approximation to each other. Any process which may take infinite time to achieve the goal thus becomes approximation.

The doctrine of approximation runs through the whole of Prof. Ranade's philosophy. In epistemology, there is approximation to divine self-consciousness as Truth itself, in metaphysics to divine self-consciousness again as Reality itself. In both the sciences it is the divine self-consciousness which is the goal, divine self-consciousness being an epistemologico-metaphiscal concept. Divine self-consciousness alone … constitutes the ultimate Reality as propounded by him. If it is true that by the knowledge of Brahman or the ultimate reality, one becomes Brahman it is equally true that one has to become Brahman to know Brahman. None of these is purely a cause and the other purely an effect. There is reciprocal causality between them. The more one knows Brahman, the more one becomes it; similarly the more one becomes Brahman, the more one knows it. In Ethics, man, being morally imperfect, has to strive after moral perfection infinitely long though the process may be. The same doctrine holds good in the realm of religion where the truth is : not perfection but progress, not realization but approximation. The attainment of Mukti or liberation is a gradual process. It may come immediately if there is no impediment. Otherwise as the Bhagved-gita says, it may even be a matter of a number of lives.

According to Prof. Ranade the problem of philosophy is identical all the world over and there is no distinction of country or race in the world of thought. The kernel of philosophy is not the difficulties or obscurantisms but a metaphysical and moral pith. It would be a problem for the philosophy of immediate future, he felt, to place mysticism on a truly philosophic basis. Rational mysticism which had been hitherto a contradiction in terms must now be a truism. Mysticism transcends philosophy and cares only for the intuitive apprehension of God. The liberating influence of rational mysticism is that it justifies mysticism as a scientific doctrine by freeing it from rusty chains of mysteriousness, inactivity and occultism to which it was wrongly confined.

Immediate experience of reality is more important than a discursive knowledge about it. So Prof. Ranade remarks that there is a great deal of difference between the intellectual conviction of God's omnipresence and a mystical vision of Him.

As McTaggart says: "A Mysticism which ignored the claims of the understanding would no doubt be doomed. None ever went about to break logic but in the end logic broke him. But there is a mysticism which starts from the stand-point of the understanding and only departs from it in so far as that standpoint shows itself not to be ultimate but to postulate something beyond itself. To transcend the lower is not to ignore it." In fact such an attitude reconciles intellectualism with mysticism. Intellect is not outlawed but allowed full sway in the analysis of mystical experience. It probes into the nature and criteria of mystical experience. It rules out superstition and blind faith from the field of mysticism. Mysticism when it takes the help of the intellect – as it must and does take – is not an esoteric doctrine. It is rational mysticism and in a spirit of a through experimentalism throws out a challenge to any body and everybody to test the validity of mystical experience for himself. One should believe in what one perceives and if one cannot perceive what a mystic perceives one has only oneself to thank. Otto has given a very significant subtitle to his book : The idea of the Holy. It runs : An Inquiry into the Non-rational Factor in the Idea of the Divine and its relation to the Rational. This is exactly what rational mysticism is. It is an enquiry (a rational enquiry) into the immediate experience (mystical experience). It by no means tries to reduce the non-rational or supra-rational element in religion to the rational elements, nor does it limit its enquiry to the sphere of the rational and neglect the supra-rational.

Rational mysticism is an attempt as far as possible to understand this supra-rational element, this overplus of meaning in the mystical experience. It is the rational analysis, though it is bound to be inadequate to express the 'extra' in the religious experience. Mystical experience may not admit of definition but still it admits of being discussed. The blind who is not endowed with the faculty of vision still 'reads' with the help of Braille and tries to grasp the meaning. So reason which does not have the intuitive power tries to comprehend mystical experience, though only in the fashion of the blind. Prof. Ranade has said many times that experience is one thing and expression quite another. Expression is an attempt to approach the inexpressible. It is the march of the undaunted reason to take at least a peep into Truth. Rational mysticism is a theory of mysticism and as such is necessarily one degree removed from mystical experience itself. Rational mysticism again implies a harmonious development of both reason and intuition. It is giving to reason what belongs to reason and to intuition what belongs to intuition. Reason in turn receives illumination from intuition in the form of saving experiences. Intuition has thus come to fulfill and not to destroy reason. By undertaking a rational analysis of mystical experience, reason tries to isolate the unnamed. Something in it, something which does not respond to the call of reason. But this isolation itself is very important; it makes us aware that beyond the sphere of reason there is a vast arena, by no means untrodden but where reason is forbidden to enter and where intuition is the only guide. Rational mysticism is a brief for intuition. But if reason had not done any preliminary work, mysticism, as Otto remarks, would be only unbroken silence.

Another way of understanding rational mysticism is taking *Jnana* itself as illumination. By the word Jnana Prof. Ranade does not mean ordinary discursive knowledge but intuitive knowledge. Real knowledge is thus very much compatible with devotion. There is no contradiction between a Jnani and a Bhakta. "On the other hand , the *Bhagavadgita* regards a real Jnani as a Bhakta of the highest type". Real illumination, he says again, can proceed only from a quality of heart. It is something like understanding by heart or feeling with intellect, a combination not ordinarily found.

Rational mysticism enquires as to what is the faculty of God-realization, what is its nature, whether it receives material from outside (i.e. peripheral initiation) or whether it spins it from itself (central initiation). Is self-knowledge possible and if so, how? What are the criteria of spiritual experience? How does knowledge of intuition experience percolates into intelligence?

Intuition is a 'deiform' faculty comprising within itself the intellectual, the emotional and the will aspects but not being comprised by them exhaustively. Intuition with its directness experiences God. The intellectual aspect involves the knowledge of God, the emotional aspect love for Him and the will aspect desire for union with Him. They are not three but one and are not a means to anything outside, for the intuitive apprehension of God is an end in itself.

Prof B. R. Kulkarni concludes "… He is one of the philosophic – mystical luminaries whose fullness and variety of mystical experience and whose manner of systematic exposition of it stand almost unparallel in the literature of mysticism …."

We recommend for a discerning connoisseur a critical study of prof. B.R. Kulkarni book 'Critical and constructive aspects of Prof. R.D. Ranade's philosophy' no doubt a magnifying glass to be employed for delving unfathomable depths of Prof. Ranade's monumental works.

Dr. N. V. Kulkarni
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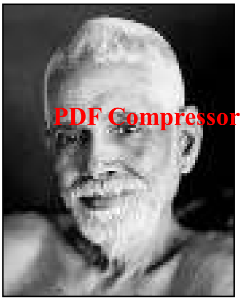

Enquiry

(Inspired by Sri Sadhu Om's
The Path of Sri Ramana' : Part Two)

If bodiless Janaka's is enquiry into the Absolute, bodyful Dasharatha's is enquiry into the Actions. ||1||

The birth of Ramachandra is the fruit of accumulated virtue. Thanks to Kousalya.||2||

The outcome of equal distribution is well foreseen. I saloute Sumitra.||3||

The word given to Kaikeyi is the binding pre-destiny. A maze of uneven times ! Hay Ram!!! ||4||

The Silence of Ramana pronounces, 'When the husband dies, all the three become widows; When 'I' dies even the ashes won't remain." ||5||

Note : When T dies = When senses of doership and enjoyership become nill. Both are one according to Sri Ramana.

(English prose - rendering of the Kannada poem by the author.)

ಜಿಜ್ಞಾಸೆ

ವಿದೇಹಿ ಜನಕನದು ಬ್ರಹ್ಮಜಿಜ್ಞಾಸೆಯಾದರೆ
ಸದೇಹಿ ದಶರಥನದು ಕರ್ಮಜಿಜ್ಞಾಸೆ ||೧||
ರಾಮಚಂದ್ರನ ಜನನ ಸಂಚಿತದ ಪುಣ್ಯಫಲ,
ಕೌಸಲ್ಯೆಗೆ ಧನ್ಯವಾದಗಳು ||೨||
ಸಮಪಾಲು ಪರಿಣಾಮ ಆಗಾಮಿಗೋಚರವು
ಸುಮಿತ್ರಗೆ ಟೋಪಿ ಎತ್ತುತ್ತೇನೆ. ||೩||
ಕೈಕೆಯಿಗೆ ಕೊಟ್ಟವರ ಬಿಡದಂಥ ಪ್ರರಬ್ಧ
ಮಿಮ ಕಾಲದ ವ್ಯೂಹ । ಹೇ ರಾಮ್ ||೪||
ರಮಣರ ಮೌನ ಮಾತನಾಡುತ್ತದೆ;
ಗಂಡ ಸತ್ತಾಗ ಮೂವರೂ ವಿಧವೆಯಾಗುತ್ತಾರೆ
ನಾನು ಸತ್ತಾಗ ಬೂದಿಯೂ ಉಳಿಯುವುದಿಲ್ಲ |೫|
ಟಿಪ್ಪಣಿ : 'ನಾನು ಸತ್ತಾಗ = ಮಾಡುವವನು (ಕರ್ತವ್ಯ) ಮತ್ತು
ಅನುಭವಿಸುವವನು (ಭೋಕ್ತೃತ್ವ) ಭಾವಗಳು ಇಲ್ಲವಾದಾಗ.
ರಮಣ ಮಹರ್ಷಿಗಳ ಪ್ರಕಾರ ಇವೆರಡೂ ಒಂದೇ.

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Metaphysical Foundations of Patanjali Yoga- a Critical Study

Introduction:

The Ph.D. thesis entitled 'Metaphysical foundations of Patanjal Yoga: a critical study' is a sincere attempt made to discuss the essence of Patanjali's Yoga Sutras. Yoga is a timeless applied science evolved over thousands of years dealing with the physical, moral, mental and spiritual well-being of man as a whole. Yoga is understood today in a variety of ways.

- Yoga for health i.e. as a medical therapy
- Yoga as applied psychology
- Yoga as philosophy
- Yoga as a spiritual discipline

Hence Yoga is multi-dimensional. Most of the yoga centres in the world teach yoga from the standpoint of health and as medical therapy. But unfortunately not much research has taken place about the metaphysical foundations of yoga. Each philosophical scheme has its own metaphysics. Every individual thinker has his/her own interpretation, depending upon his here experiences which brings out the inadequacies contained in other earlier and prevalent metaphysics.

The special feature of Yoga philosophy is that it is a form of applied philosophy. Its theory may be based on Vedantic metaphysics or Sankhya metaphysics. Patanjali's system is usually identified with theistic Sankhya. Sankhya philosophy is atheistic, because there is no place for the concept of God; while Patanjali introduces God in his applied philosophy. Traditionally it is believed that Sankhya philosophy is theory and it is a 'view of life'; while Yoga mainly stands for the 'way of life'. It is well-known that the academic knowledge, though necessary, is not enough. Hence yoga is necessary for actual realization of theoretical conviction.

Even Vedantists have accepted the applied yogic science of concentration. So we come across different kinds of yoga, as variety of applications of method of concentration, meditation, purification of mind. Sankhya, Vedanta and Yoga make a distinction between mind and self. Both physical body and mind are considered as gross and subtle bodies respectively. The important contribution of these philosophical systems is that mind is the source of both bondage and liberation.

1. Aim and Purpose of the study :

The compilation of YogaSutras of Patanjali marks the beginning of an effort to explain the problems regarding mental states, concentration & purification of mind. Despite a strong relation between Sankhya & Yoga, the metaphysics of Patanjal Yoga may be based on Sankhya metaphysics or Vedanta metaphysics. The principal tenets of Yoga philosophy are stated in the form of short aphorisms *(sutras)*. The sutras are extremely concise in words, which are in Sanskrit language, so it is not easy to understand the natural & true meaning of the sutras. We have to depend on commentaries & sub-commentaries, because of which the essentia! meaning of the sutras may be lost. The main aim & purpose of this thesis is to present more precise meaning of Yogasutras to find the metaphysical tenets of Patanjal Yoga. The method adopted here is analytical and hermeneutical (interpretative). The study of selected verses will be both expository and critical.

2. Motivation for the study :

As the nature of human experience changes from time-to-time, the problems and nature of philosophy is also bound to change. Different types of philosophical systems were developed by metaphysicians, to suit the needs of changing times.

There is a general understanding that 'dualistic Sankhya metaphysics forms the basis for 'Patanjali Yoga'. This idea prevailed for nearly 1500 years right from the chief commentator Vyasa. This has puzzled many thinkers from 20th c. onwards. The Sankhya might form the basis for only speculative part of the Yoga philosophical system, but not for the experiential facts which occupy the greater part of Patanjall's Yoga darsana. This fact has inspired to go for a deeper study of 'metaphysical foundation of this discipline. Patanjali in his Yogasutras is not interested in theoretical speculations & discussions, but gives complete practical guidance and method to have first hand experience or immediate knowledge of the self. If there is no such experience, then nobody can believe in Patanjal Yoga.

3. An over-view of the research work:

The thesis requires the study of various topics for its presentation.

Chapter One discusses about

i) Concept of Yoga: There are various definitions of 'yoga', in which *'Yogah cittavritti nirodhah' (Y.S.I/2)* is most important, as we are dealing mainly with Patanjali's Yoga sutras.. Yoga is not just an exercise or just meditation/ relaxation. The purpose behind yoga is to gain complete control over our whole personality. So we can say that Yoga is an integrated holistic system of self- culture, which aims at the harmonious development & health of body-mind complex. It is an exact science whose practices are based on laws of Nature.

ii) Types of Yoga: The following are different types of yogas - RajaYoga, Hatha Yoga, JnanaYoga, KarmaYoga, Bhakti Yoga, MantraYoga, LayaYoga and Integral Yoga. All approaches agree on the need of transcending beyond the ordinary personality. The differences are in the ways of accomplishing the Transcendence. Sage Patanjali attempted to present an integral image of the total yoga content. This is the first Text book of Yoga, Which is Called 'Classical Yoga' and is one of the six philosophical systems *(Darsana Sastras)* of Indian philosophy.

iii) Philosophy and Indian philosophy: Indian philosophy is highly spiritual as it aims at attaining knowledge of Ultimate Reality. For this reason, philosophy in India is called *'Darsana'* meaning the 'vision of Truth', which gives a holistic view of life. The six Vedic Darsanas of Indian philosophy are: Sankhya-Yoga, Nyaya-Vaisesika, Purva-mimamsa & Uttara-mimamsa /Vedanta philosophy.

iv) Branches of philosophy: Philosophy is divided into many sub-fields which are distinguished either by chronology/ topic/style. The main branches of philosophy are: Ethics, Religion Aesthetics, Epistemology (Theory of Knowledge), Logic (formal science), Metaphysics etc.

v) Metaphysics: Metaphysics *(SadVastuMimansa)* deals with the investigation of structure of Reality. It deals with the fundamental Questions of nature of Ultimate Reality that Science can only presuppose.

vi) Metaphysics of Yoga: Sankhya is atheistic & dualistic (Prakriti and Purusa as two fundamental first independent principles); Yoga accepts these two principles and introduces the principle of God /Isvara which it calls TurusaVisesa'. So Yoga is theistic. Thus there is a major difference between Sankhya and Yoga systems. Vedanta philosophy also accepts Purusa, Prakrti and the concept of God or *Isvara,* as a projection of Brahman- the Ultimate Reality. Brahman itself assumes Saguna form i. e. with attributes for helping the aspirants. God is the Creator, Preserver and Dissolver. The whole universe is nothing but God who is Omnipresent, Omniscient and Omnipotent. Thus yoga, with its concept of God, became a stepping stone to Theistic Vedanta. There is general understanding that Sankhya forms a metaphysic for Yoga philosophy. The main objective of Yoga philosophy is actual realization of the self in one's own experience. Yoga gives the practical methods to translate the philosophical truths into experience. The experience of saints and mystics all over the world is unitary in nature. They want direct apprehension of God/Divine Reality. This direct experience is extra-sensory perception *(Aparoksa Anubhuti)*. Sage Patanjali gives the method of developing this intuition leading to Nirvikalpa Samadhi. This final stage of Samadhi is perfectly calm, serene and equipoise attitude towards the world. In Samadhi, one discovers the unity, one with the ultimate ground and one with humanity. Considering the experiences of saints and mystics throughout the world, we can comprehend the true meaning of life, only by observing their lives. In this endeavour, we land in the field of Vedanta. Vedanta advocates the fullest development of all aspects of human personality. This symbolizes the perfect harmony to manifest the divinity which is potentially existing in everyone. The present thesis tries to analyse the hidden Vedantic concepts in the Yogasutras of Patanjali & present them. The thesis does not analyse all Sutras one-by-one, but presents only relevant sutras for the present purpose. The Vedanta is meant here as Trinity (PrasthanTrayi) which refers to the *Upanisads*, the *Brahmasutras* and the *BhagavadGita* collectively.

In view of this, following points are considered for discussion

i) Meaning of the word 'Anu' in Y.S.I/1 - 'Atha Yoganusasanam'.

ii) Yoga rejected by Brahmasutras II. 1.3 is Sesavara Sankhya and not AstangaYoga of sage Patanjali.

iii) According to Dr. Kolhatkar, the fact is that Astanga Yoga is not different from Vedanta.

iv) Sage Patanjali codified non-dualistic Yogasastra using the word 'citta', dropping the word 'manah'.

v) Sage Patanjali identifies God with Atman Y.S.I/23-29. He has used Svetasvatara Upanisad here.

vi) The nature of Isvara is same in Patanjal Yoga and VedantaSastra.

vii) Isvara Pranidhan leads to the One Absolute / Eternal Reality which dissolves duality in which material world is rooted,

viii) In Yoga, 'Avidya' is the cause for appearance of the world. In Sankhya, 'Purusartha' explains why evolution occurs. This is the fundamental difference between Sankhya and Yoga.

ix) The yogic unification of Grihitra, Grahana and Grahya in Y.S.I/41 comes very near to Vedantic expression of Triputi Laya, which is unity of Knower, Known and Knowledge *(Jnata, Jneya & Jnana).*

The researcher agrees that metaphysics of Yoga is theistic Vedanta.

Chapter Two discusses 'Sankhya Metaphysics'. Sankhya is the oldest Indian philosophy. It is very logical, rational and highly scientific. It says that the world is evolved & not created. It has greatly influenced the Yoga & Vedanta philosophies. Kapila muni is the earliest expounder of Sankhya philosophy. The earliest available literature of Sankhya is Sankhya Karika of IsvaraKrsna. This work, of approximately 3rd century A.D., gives systematic treatment of the doctrine in 70 verses. Classical Sankhya of IsvaraKrsna is i) Uncompromising dualism; ii) Spiritual pluralism; iii) Atheistic Realism. Sankhya offers cosmologicai proof for the existence of Prakrti & the Ideological proof for the existence of Purusa, These are the original contributions of Sankhya philosophy.

SatkaryaVada, Prakrti and Gunas - According to Sankhya, there has to be some basic /primary cause of this world. This Theory of Causation is called 'SatkaryaVada' which means effect exists in the cause prior to its manifestation. This theory leads to the concept of Prakrti as the ultimate cause of the world of objects, which includes body, mind, senses, intellect etc. Hence the ultimate cause of the world is some unintelligent / unconscious principle, which is uncaused, eternal, all-pervading, subtle. There are 2 stages of Prakrti - i) Unmanifested (Avyakta) and ii) manifested (Vyakta). Prakrti is a composite of 3 Gunas- Sattva, Rajas and Tamas, which are subtle entities/fine substances. These are the stuff which evolve into various categories. They pervade the entire manifest world from Budhhi to the gross elements and the unmanifest too. This Doctrine of 3 Gunas is the foundation of Sankhya philosophy. The characteristics of the Gunas are mainly in terms of psychic states which are mental states i. e. thoughts, feelings, emotions etc,

Purusa - Purusa or self is Pure Consciousness, Pure Awareness, devoid of any attributes & unchanging Eternal Principle. Purusa is characterized as -Pure witness (Saksi), 2. Possessed of isolation /freedom (Kaivalya), 3. Indifferent, neutral (Madhyastha), 4. Spectator/ Seer (Drasta), 5. Inactive, non-agent (Akartrubhava). Sankhya, with the above said characteristics of Purusa, also offers another important concept i.e. the argument for plurality of Purusas.

Evolution of the World - Interaction of Purusa & Prakrti - Prakrti evolves into the world of objects. The equilibrium of the Gunas is broken by the proximity of Purusa only. The fulfUlmemt of the end of Purusa is the only cause of the manifestation of Prakrti. The conjunction between Purusa & Prakrti refers to mutual co-operation, and from this conjunction proceeds creation. The evolution series of the universe starts from Unmanifested *(Prakrti)* down to 5 gross elements as Vast, with 13 intermediate organs *(Karanas)* & 5 Tanmatras are continuously involved in the act of 24 principles. The ending Karikas explain and illustrate how Prakrti does not engage in activity over again in regard to the released Purusa & it makes a very important statement that 'verily Purusa is never bound, nor is released /transmigrates. Its only Prakrti which is a support of manifold creation that migrates, bound and released.' Sankhya has a very high value as a system of self-culture for the attainment of liberation.

Chapter Three discusses about the Vedanta system. Vedanta system is built on three fundamental works *(PrasthanTrayi)* — *Upanisads* , *BrahmaSutras* and *BhagavadaGita.* The Upanisads are the last literary products of the Vedas which contain the essence of Vedic teaching. They form the foundation of most of the later Indian philosophies & religions. It strongly favours knowledge (Jnana) & meditation (Upasana). There are about 108 small and big Upanisads out of which only 10/11 are regarded as authentic by Sankaracarya, the greatest expositor of Upanisadic philosophy. The main Upanisads are: i) Isa ii) Kena iii) Katha iv) Prsna v) Mundaka vi) Mandukya vii) Taittiriya viii) Aitareya ix) Chandogya x) Brhadaranyaka xi) Svetasvatara. The main teaching of all Upanisads is that Ultimate Reality of the universe is absolutely identical with our innermost nature i.e. Brahman is same as Atman. The great sayings (Mahavakyas) of the Upanisads support this meaning. The great sayings are:

1. *"Aham Brahmasmi"* (I am Brahman).(*Brhadaranyaka Upanisad* 1.4.10)
2. *"Tat tvam asi "* (You are that). (*Chandogya Upanisad* 6.8.7)
3. *"Ayamatma Brahma"* (This Atman is Brahman). (*Mandukya Upanisad* 2)
4. *"Prajnanam Brahma"* (Consciousness is Brahman). (*Aitareya Upanisad* 5.3)

BrahmaSutra contain Upanisadic truths. The work gets its name from the very fact that it primarily deals with Brahman. The author of this celebrated work is VedaVyasa, who is same as that of author of Mahabharat and Puranas who is also known as Badarayan Vyasa. He organized and systematized the teachings of the upanisads in the form of Sutras. The sutras are so ambiguous that they leave everything at the disposal of the interpreter. For the same reason, one has to depend entirely on Commentators like Sankaracarya, Ramanaujacarya, Madhvacarya etc.

Bhagavadgita is the 'song of God'. Bhagavad Gita is an application of the Upanisadic idealism to suit the theistically- minded people & derives a religion from Upanisadic philosophy. BhagavadGita is Brahmavidya since it deals with the knowledge of Brahman- the Highest Reality, theoretically and it gives Yoga as a practical discipline that helps the aspirants to attain Self-realization. BhagavadGita is primarily Yogasastra with the philosophical background of Brahmavidya. Of the 18 chapters of *BhagavadGita*, the first 6 chapters talk of mainly about individual. Next 6 chapters talk mainly about God with discussion about devotion (Bhakti) to God. The last 6 chapters talk about the identity between the individual and God. The importance of BhagavadGita not only lies in its being taught by SriKrsna, who stands for the voice of God to Arjuna, who represents the common man in the midst of constant conflict, dilemmas and confusion. Its importance lies also in its original contribution to the Indian philosophic thought. *BhagavadGita* divides human mind into 3 types and thus, 3 systems of Yoga have evolved : KarmaYoga, JnanaYoga and BhaktiYoga. These triple paths actually converge at the point of total purification resulting in spiritual enlightenment. For the practice of triple path, mind control is the basic requirement, which is a result of Practice (Abhyas) and Renunciation (Vairagya). Though there are many verses in *Bhagavadgita* regarding JnanaYoga, KarmaYoga and Bhakti Yoga; all these ideas reach their consummation in 15th chapter. The ultimate value of *BhagavadGita* is God-realization,

Chapter Four discusses Patanjali Yogasutras, which is the basis of six systems of Indian philosophy. Sage Patanjali was not the originator of yoga, but is a compiler/systematizer of Yoga philosophy. He collected all the available material on yoga, which was spread over in Vedic literature prior to his period & then systematized it Patanjali's work comprises of a set of 195 aphorisms (sutras), which is a classical text. These sutras are extremely concise & give full scope to different interpretations. The first commentary on Patanjali's Yogasutras was by Vyas (400 AD.) named 'VyasBhasya' is considered to be original & important as Patanjali YogaSutras; followed by Vacaspati Misra's TattvaVaisaradi' (c. A.D.) & VijnanaBhiksu's 'YogaVartika'. Modem commentators are Swami Vivekanand, Swami Hariharanand & Yogacarya Dr. Kolhatkar and many more. Patanjali has systematized Yoga into 195 sutras with 1200 words divided into 4 chapters (padas).

(1) First one is *'Samadhi pada',* meaning 'on concentration', which deals with the nature and aim of Samadhi/ meditation. It has 51 sutras. It gives definition of yoga and starts exploring how to control 'citta'/ personality complex/ mindstuff *'yogah cittaVrtti Nirodhah'* and the chapter ends with general graphical view of the science of Samadhi.

(2) Second one is *'Sadhana pada'*, meaning 'on practice', which deals with the means of attaining Samadhi. It has 55 sutras. Krya yoga & Astanga yoga are its two most important forms of yoga. Patanjali elaborates how and why to follow Astanga yoga & the first 5 limbs of Astanga yoga i.e. *Yama, Niyama, Asana, Pranayama, Pratyahara* which belong to *'Bahirang Sadhana'.*

(3) Third is *'Vibhuti pada'* which deals with powers acquired through yogic practice. It has 55 sutras. The last 3 limbs of Astanga yoga i.e. *Dharana, Dhyana, Samadhi,* which belong to *'Antarang Sadhana'* are explained. The new technical word *'Samyama'* is introduced here. Supernatural powers are acquired by performing *Samyama* on different things. Ultimately *'VivekaJnana'* occurs, which is the Supreme knowledge. The chapter ends with the nature of highest knowledge.

(4) Fourth is *'Kaivalya pada'* 'on liberation', which deals with the nature of liberation. It has 34 sutras. It gives detailed description of *'Jivanmukti'* and concludes with liberation which is the main goal of Yoga.The main Concepts discussed in Patanjali YogaSutras are : Citta, Vrtti, Kriya yoga and Astanga yoga, Samadhi, Klesa-Karma, Jivanmukti and Videhamukti, Supernatural powers, Prakriti- Gunas-Purusa, Liberation, Isvara.

Chapter Five Conclusion of the thesis. The introduction of the concept of Isvara in Patanjal Yoga, takes it away from Sankhya. The metaphysical basis can only be explained satisfactorily with Vedanta. The stalwarts of non-dualism claim that Patanjali, yoga is *'Anusasana'* of the yoga from Svetasvatara Upanisad etc., Patanjal Yoga can never be claimed dualistic. Otherwise one has to prove the Upanisadic teachings are dualistic, which is not true. So there is no other alternative, but to consider Patanajal Yoga as Non-dualistic. 19th & 20th c. Sages viz. Ramana Maharshi, Swami Vivekanand, & mystics like Gurudev Ranade, Sri Aurobindo and modern philosophers like S.Radhakrishnan believed that Patanjal Yoga can be interpreted non-dualistically. Dr. S.Radhakrishnan writes 'Jnaneswar makes Patanjali's Yoga the aim of the teaching BhagavadGita which shows that Patanjali Yoga is non-dualistic' Even Western thinkers like Georg Feurstein, Ian Whicher, Edwin Bryant are all of the opinion that Patanjali Yoga is non-dualistic. Some sutras from Patanjal Yoga are selected here for critical analysis to prove non-dualistic approach as against dualistic view of Vyasa bhasya and gloss of Vacaspati Misra. The conclusion arrived by the writer of present thesis is 'Theistic Vedanta forms metaphysical base for Patanjal Yoga', which is exactly 'Self-realization is God-realization.'

4. Conclusion

Yoga is a very difficult path which is out of reach and imagination of ordinary people like us. It remains only a debatable theory for us. Patanjali's Yoga darsana can be practised in the true sense only by saints who have attained the egoless state, the fearless state in this world. With realization, individuality vanishes, I is dissolved, and self merges in the Self. Patanjali Yoga truly expresses the universality, which is the outcome of non-dualism. The world has definitely come across god-like men whose conscious ness is at the highest for whom duality ceases to be. Such realized persons become guiding forces for the society.

This study may help the Yoga practitioners to have a clear goal in mind. It may help the thinkers to think in the right direction. It may give a new insight to readers & researchers which may result in better understanding and appreciation of Yoga philosophy.

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The Re-named Alamkaras In Paramartha Sopan

Serious puplis of science of Rhetoric are well aware or the fact that only some and not all Alamkaras have spiritual value. In his 'Paramstha-Sopuna' Gurudeo R. D. Ranade presents the list of twenty four Alamkaras which are spiritnally charged in some way of the other. Out of these twenty some Alamkaras, it is interesting to note that seven the Re-named simply because names given to them earlies by ancient rahetoriciens were far from being vatisfactory. These seven Re-named Alamkaras are Viparyaya (reverse), Anyonyal Mutnal depended Vyaajokti (inclusive of both Vyaajastuti and Vyaajaninda) Nigarana (Swallowing devouring). Utkarshalekvation/ excellence), Mahuroopakalseries of extended metaphor) and finally Anyokti (ornamentation/ adoration). The primer objective of compilation of these Re-named Alamkaras is to draws the attention of those who have genuine interest in the study of Alamkaras from the academic and spiritual perspectives.

Before proceeding to the full-fledged presentation of the Re-named Alamkaras that are embeedded in 7 Hindi Pudas and 3 Dohas, it is worthwhile to keep in mind some of the insightful observatins made by Gurudeo in 'Paramartha-Sopan' itself -

As some of the names of अलंकारs which were employed by the ancient thetoricians were found unsatisfactory, we have thought it necessary to re-name them. Thus we have employed the expression निगरण for अरुपकातिशयोक्ति, महारुपक for माला and परम्परित रुपकs अन्योक्ति for अप्रस्तुतप्रशंसा, विपर्यय for लेश and उत्कर्ष for सार. We have also employed the term व्याजोक्ति in a new sense to include both व्याजस्तुति and व्याजनिंदा and have utilised अप्पय्यदीक्षितs अन्योन्य for a spiritual purpose for the भरतवाक्य of this work.

We shall now illustrate from परमार्थसोपान the Re-named Alamkaras :-

1. विपर्यय :-

We prefer this term to लेश which कुवलयानंद defines as :-

लेश : स्याद्दोषगुणयोर्गुणदोषत्वकल्पनम्।

Illustration from परमार्थसोपान –

राम हि चितव सुरेस सुजाना
गौतम शाप परम हित माना।

देव सकल सुरपति हि सिहाहीं
आजु पुरन्दर सम कोउ नाहीं।।

2. अन्योन्य –
मैं मझधारा का माझी हूँ ।
तुम भवसागर के केवट हो ।
मैं सुरसरि पार उतार दिया,
भवसागर पार लगा देना ।। One III |1|

3. व्याजस्तुति Which implies ultimate censure:-
ऊधो धनि तुम्हरो बेवहार ।
धनि वै ठाकुर, धनि वै सेवक
धनि तुम वर्तन–हार ।। One I.5

We may understand व्याजोक्ति as inclusive of both व्याजस्तुति and व्याजनिन्दा, which imply ultimate censure and ultimate praise respectively. The term व्याजोक्ति, however, as employed by rhetoricians implies concealment of feelings as in हा शैत्यं तुहिनाचलस्य where शंकर is speaking of the cold of the Himalaya mountain when he wants to hide his horripilation at the touch of पार्वती, and thus not far different from अपह्नुति which implies an express statement as in न हे नभो मण्डल वारिराशी.

4. निगरणालंकार –

We have rejected रुपकातिशयोक्ति in favour of निगरण. We have counted upon the expression निगीर्याध्यवसान from which we have taken this term निगरण

(a) झीनी झीनी बीनी चदरिया

सो चादर सुरनरमुनि ओढी,
ओढ़ी कै मैली कीनी चदरिया ।
दास कबीर जतन करि ओढ़ी,
ज्यों की त्यौं धर दीनी चदरिया ।।
चादर here implies body.

(b) मुसाफिर सोता है बेहोस
नैन में भरा नींद का रोस ।

मुसाफिर here includes every one born on earth.

(c) समुझि न परति तिहारी ऊधो,

हम ब्रजनारि गँवार
सूरदास धनि तुम्हरि कचेरी,
अंधाधुंद दरबार

5. उत्कर्ष (climax) -

उत्तरोत्तरमुत्कर्षः सार इत्यमिधीयतो

We prefer the term उत्कर्ष to सार as used by rthetoricians.

निर्गुन ते एहि भाँति बड, नाम प्रभाव अपार
कहेऊँ नाम बड़ राम ते निज विचार अनुसार।

The Pada जोगी मत जा, मत जा in परमार्थसोपान is also a fine example of उत्कर्षालंकार where उत्कर्ष in the stages of करुणरस is very well manifested. The पद इतनी कृपा हो स्वामी has also ascending stages of करुणरस.

6. रुपक

निराकार की आरसी, साधो ही की देह
लखा जो चाहे अलख को, इस ही में लखि लेह — Two III. 13

Expressions such as परम्परितरुपक, साङ्गरुपक, सावयवरुपक and मालारुपक have been rejected in favour of the expression महारुपक

7. अन्योक्ति-

We reject the term अप्रस्तुतप्रशंसा in favour of अन्योक्ति.

उपल बरसि गरजत तरजि, डारत कुलिस कठोर
चितव कि चातक मेघ तजि, कबहुँ दूसरी ओर।

चातक here stands for an अनन्यभक्त, चातक is the usual symbol employed in all Indain literatures for illustrating. अन्योक्ति The whole of Tulsidas's चातक-चौतीसा is a example of continued अन्योक्ति We may compare with this the Sanskrit verse-

रे! रे! चातक सावधानमनसा मित्र क्षणं श्रूतताम्
अम्भोदा बहवो वसन्ति गगने सर्वेऽपि नैतादृशाः।
केचिद् वृष्टिभिरार्द्रयन्ति धरणीं, गर्जन्ति केचिद् वृथा
यं यं पश्यसि तस्य पुरता

– भर्तृहरि, वैराग्यशतक

* Vide for details Ranade R. D. (1997 3rd extition : PP 499-508), Paramartha-Sopurn, Shri Gurudev Samadhi Trust, Nimbal R.S.

Contd..... complied by **Dr. K. B. Dabade**

Human Birth, Blessing, Great Guru

[I thank my Guru, Shri. Gurudev Ranade and all the spiritual masters for helping me to write this essay. I am just a medium I converying the ideas of the spiritual masters to you in a nutshell.]

Really speaking I never thought so much about the human birth before but when I read the following lines of Shri Shankaracharya I started thinking deeply about the human birth. Shri Shankaracharya has said that one gets human birth, shelter of a Sadguru and desire for moksha only by grace of God.

It is said that one gets human birth after passing through 84 lakhs of species and doing some good work. So we should not waste it, we have to achieve the real aim of human life that is self-realisation and liberation.

First, we have to decide to take the shelter under a self-realised Guru and we have to decide our aim. We have to firmly decide that our main aim of life is self-Realisation and liaberation. Unless we are firm we cannot work sincerly and continuously to achieve our aim.

According to Shri Gurudev 'To realise God for oneself and others is and should be the End of Human life' We have to remember it always

I. Necessity of Initiation

Initiation by a Guru is a must if we want to achieve our aim of self-realisation and liberation.

The Grace of Guru and God is important continuous and sincere efforts to achieve our aim are very important. It is said that *Sakhastkar* is a process and not an event so perfection is only gradual. Morality and continuous *Namasmarana* are very important if we want to succeed in spiritualism.

According to Shri Gurudev the *Namasmarana* of the *Nama* given by the spiritual Guru is the only method to attain Moksha.

In Nimbargi Sampradaya, Sadguru gives his spiritual power to his disciple through nama. Then it is the duty of the disciple to water this plant by doing regular namasmarana with devotion and reap its fruits.

Now let us study some of the words.

Guru

Who is called a Guru?

That person is called a Guru who shows you the secret form of the divine.

What is nama?

Nama is a symbol that carries with it the divine power.

Namasmarana

Namasmarna is the process of identification with the infinite

Samadhi

Union of the mind with God is called Samadhi

Jeevanmukta

One who experiences that be is a pure Atman is called a Jeevanmukta

According to Amburao Maharaj आत्मज्ञान cannot be explained. It should be experienced.

According to Shri. Gurudev the following should be the method of namasmarana.

1) We should always remember God in our mind and we should not utter it loudly.

2) We should do it with full concentration and there should be a feeling of devotion.

3) Namasmarana should be done continuously for a long time with devotion.

4) Namasmarana should be done continuously in all places, at all times and in all conditions continuously without break

5) Love for God is very important only a mechanical repetition of nama is not useful.

As a result of meditation all the vices in us will vanish and divine qualities will start replacing them.

So let us pray to our Guru to help us to make the best use of this human life.

II) My Guru I love my Guru **Shri Gurudev Ranade** I respect my Guru. I feel I can learn a lot from him. He is a model for me and all because of the ideal life lead by him.

He was really great as a student, as a professor, as a vice-chancellor, as a professor, as a vice-chancellor, as a philosopher and saint, as a patriot in his own way, as a devoted disciple of his Guru, Shri Bhausaheb Maharaj, as a citizen of the whole world and as as a writer and a well wisher of the whole world.

Shri Gurudev has faced many difficulties in his life like a common man.

If I am asked I will give hundreds of reasons for not being able to meditate. All one time I will tell I have health problems. Once I will tell I have financial problems at auother, yet another time I do not have mental peace Thus I have handreds of excuses to give for not doing my duty of meditating on God regularly continuously.

But I have seen that my Sadguru, even if he had so many problems never failed to do his duty. He was always in meditation. He was above the situtation. He knew the art of living. He was balanced in all situations and faced the problems. He was from a middle class background. He worked hard and got scholarships and helped himself in his student life. He too had health problems. He lost his first wife, his son and his mother one after another within two or three years. But he never stopped his struggle to achieve his aim. He achieved what he wanted to achieve in his life. This shows that he was a man with strong mind and firm aim. So he became successful in his life. He had a great devotion for his Guru and God. Despite all his difficulties he reached his god of self-realisation and liberation and also helped the society in his own way.

These are the things that we can learn from him :

As a student : He was working very hard as a student and at the same time he had a lot of devotion for God which helped him to be successful. Hard work and prayer gave him success.

This is what I would like to learn from him. He was a modest student with good moral behaviour. He got scholarships and got two gold medals. When he was in school and college. It was remarked on his paper that the examinee knows more than the examiner. He also studied Vedanta in 1908 from Pandit Balshastri Athavale. He studied many Indian and foreign languages.

As a Professor : He worked in Fergusson and Willingdon college as a professor. He preferred a job which helped him to get some time for his meditation and helped him to progress spiritually. This is a big hint which we can get from him because all have to work somewhere or the other for their family but one can choose a job which will give scope for a person to progress spiritually of course we have to pray God to get this type of a job. (He also worked as an English tutor in Fergusson college in 1911 and in 1913 he worked in Deccan college as a curator of Manuscript books library.)

As a professor he taught his students sincerely and helped them.

As a Vice-Chanceller : He worked hard as a Vice Chanceller. Even after retirement he used to go to Alahabad to guide the students.

As a writer : He knew so many languages, Indian and foreign. He knew English, Hindi, Marathi, Kannada, Greek, Latin, German, Persian, Hebrew and he studied both ancient and modern philosophy in all these languages.

This helped him to study the books of different writers. These books were in different languages. This helped him to increase his knowledge.

He has written many books like

1) नित्य नेमावली

2) बोध सुधा

3) A constructive survey of Upanishadic Philosophy.

4) Mystecism in Maharastra

5) Pathway To God In Kannada Literature

6) Pathway To God in Hindi Literature

7) Bhagavad Gita as a philosophy of God-realisation

8) Vedanta as the culmination of Indian Thought

9) वचनामृत

10) The conception of spiritual life in Mahatma Gandhi and Hindi saints.

He has written many thought-provoking essays also.

As a disciple of his Guru : He got initiated by his Guru, Shri Bhausaheb Maharaj, on 25th November in 1901. He was an ideal disciple who followed his Guru's instructions strictly. His total surrender to his Guru and God and his hard work gave him success.

This is a thing which I can learn from my Guru, because these qualities gave him strength to achieve the heighest aim of human life that is self-Realisation and Liberation.

He also helped others to progress spiritually.

As a saint and a philosopher. As a saint he has given a great service to the nation and to the world at large.

Even today people are initiated in front of his Samadhi.

Only a saint can bring peace and happiness in the world by giving the knowledge of the self to the people. He is the only person who can convince a person that he is a Atman and can teach him to see Atman in all.

Thus Gurudev helped the people to progress spiritiually. He was a patriot in his own way, who loved his nation and has worked for his nation and the world also in his own way. A saint is a great asset to the world because he can bring peace and happiness in the world. What else the world wants?

Shri Gurudev established an Ashram at Nimbal where even today people are initiated in front of his Samadhi and all the arrangements are made for the people to stay for two or three days and progress spititually.

He established an institution called Academy of Comparative Philosophy and Religion, Belgaum. There is a good library in this institution. It is helpful for both the students and the public in general. serveral books are published every i.e. are by this institution related to philosophy, religion and visionaries. Different programmes are arranged here for the students and the public for their spiritual development. Some programmes are arranged specially for students which will help them to improve their academic career.

There are some other institutions like (परमार्थ मंदिर) Paramarth Mandir, in Jamakhandi, Saptah (सत्संग) are arranged often in Nimbal, Belgaum, Jamakhandi and in many other placed by his disciples.

Satsang plays a very important role in one's life on the path of spiritualism.

Shri Gurudev used to dress in a simple way, he used to take simple food. He was very modest even after reaching the pinnacle of success.

I feel we can learn this also from him. Shri Gurudev has shown us that Guru's power, Grace of God and company of saints are very important to be get successful.

There are a lot of things which I can learn from him.

I pray my Guru, Shri Gurudev Ranade to bless me and all with all his qualities and capabilities and make me and all successful in life, both worldly and spiritual.

Jai Gurudev

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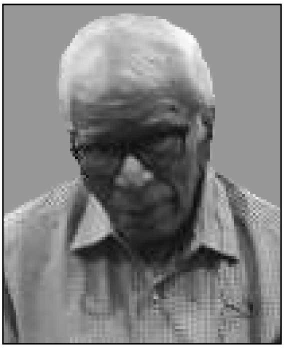
OBITUARY



Shri Mohanlal Sharma, retired professor and head, Dept of Philosophy J. N. V. University, Jodhpur, an ardent follower of Shri Gurudev Ranade and a regular contributor of articles to our quarterly journal, Pathway to God left his mortal form on 23-9-2019.

We, the members of the Board of Trustees of Academy of Comparative Philosophy and Religion deeply mourn his death. and convey our condolences to the bereaved family.

We ardently pray to Shri Gurudev to give endurance to the bereaved family to bear the loss.

Philosophy for Younger Generation

Youth vis-a-vis Philosophical Thoughts

ನಾವು ಎಳೆಯರು ನಾವು ಗೆಳೆಯರು ಹೃದಯ ಹೂವಿನ ಹಂದರ।
ನಾಳೆ ನಾವೇ ನಾಡ ಹಿರಿಯರು ನಮ್ಮ ಕನಸದು ಸುಂದರ ॥ -ಡಿವಿಜಿ
We are teenagers, we are friends, our hearts are trellises.
We are the grown-ups of tomorrow, that's our lovely dream.

Youth is a time to sow and nourish the seeds of beautiful dreams. It is a great saga. Youth is an invaluable asset of any country. At this stage of shaping their future if their minds are turned towards philosophy, Vedanta and Dharma their pursuit towards material accomplishments gets stunted. The parents on the other hand, have the apprehensions that the period when their children should have the zest for life, bubbling with enthusiasm if they are drawn to God, Dharma they will turn toward stoicism- Nirasakti Yoga. If a youth involves himself, in the Gita, meditation and penance, it is taken as an abnormal development yet another argument is that spirituality is for the people when they grow old. Today the formula of happy life is education, work for earning money. All the rest are unacceptable. But to eat, live and make merry; no need of other things is detrimental to the progress of the youth. Just as vices are injurious so is philosophy leading to indifference and lack of enthusiasm thereby. Let them pursue it during the evening of life.

Perhaps the above argument is attributed to want of proper attitude and not having definite goal or ideal in life. Right from the beginning there has been an aversion towards spiritual life. Unfortunately, the formula that both are indispensable for life has lost its existence in the flux of today's life style.

Without entering into the debate let's now discuss whether philosophical thoughts are essential or not for the youth from the standpoint of consequences.

All the civilizations world over, since thousands of years have formulated a code of conduct both personal and social for leading a beautiful, meaningful life. And the youth has to grow within those parameters. Depending upon the respective country and time they are formulated and undergo change which form the respective civilization, hence the ideal for the youth of that country. For instance, the Western world has its own ideas attitude towards happiness and its outlook towards life is enjoyment, material gains as such their life style is moulded upon everything happiness oriented and material-centred. Thus they succeeded in inventing, creating economic-industrial-scientific products thereby sharing them with the entire world. While in the Eastern countries except Japan, especially in India because of the growth of spiritual attitude spirit-centred generations grew and progressed. Consequently, this other worldly attitude this-worldly amenities stunted. This is of course the opinion of one school of thought. However both are right, justifiable in their own way.

Today, when the whole world is reduced to a global village due to tremendous progress in modes of communication all civilizations are being influenced by one another - the East is aping the West for material comforts while the West is turning towards the East for the peace of mind. The very roots of cultures especially the culture of India is shaking. The Indian youth, unable to decide the future course is carried away along the current of its passion and natural urges. The young minds are deciding their own ways, in an independent way thinking them as the proven formula for happy life.' This is the present scenario. Gone are the days of growing under the shadow of the father. Today each one is free to design his life. Proper use of such 'freedom' is a challenge before us.

Treading on the path of culture is the only panccea. Now, what are the guidelines for the youth under the present circumstances? Infact philosophy plays its role here. But the only way to shape the life which is philosophy is turned down as 'a time pass, only for-the-old' by the youth. For some others it is a means of livelihood.

The stage of youth is an irresistibly fast flowing river. If the direction of this river is channelised properly it will be a heaven, but if it is ill-diverted, averted, it is dangerous to the youth as well as the society. That's why our elders called it ಯೌವ್ವನದ ವಯಸ್ಸು ಹುಚ್ಚು ಖೋಡಿ ಮನಸ್ಸು the period of youth is that of wanton, adamant mind. In order to manage this wonton youth and wanton mind our elders, enlightened, experienced people laid down the four-fold path of Dharma, Artha, Kama and Moksha which has been handed down by tradition from one generation to another. It is said योग भोगायतनं शरीरम् – that is, this body is both for योग viz. approading God and enjoyment. We want to have both - yoga without contradicting yoga (योगाविरोधेन भोगः भोगविरोधेन योगः) And this is the integration of life. Our youth has to learn this in the most natural way. It can't be imposed at the point of a bayonet.

This is the essence of philosophical thinking. That it has disappeared today is the tragedy of the younger generation and thereby the tragedy of our society, our country. Moksha means eternal happiness and to attain it is the aim of us all. And this can be adopted and attained as a natural style of living. In the past people were aware that this is the only way to happiness. But today it is MISSING. Let us envision that our youth will revive that glorious life style of the past and become role models for the future.

In the process of living life in a natural way there is a question : can that which could not bend as a plant bend as a tree ? If we say that we do not need other-worldly, to-be-learned -in-the-old-age knowledge now will lead us to a state where we cannot do anything. Let us ponder over the following sloka -

प्रथमेऽनार्जित विद्या	प्रथमे न अर्जितं विद्या
द्वितीयेनार्जित धनम्	द्वितीये न अर्जितं धनम्
दृतीयेन तपस्तप्ता	तृतीये न तपः तप्ता
चतुर्थेकिम् करिष्यसि ।।	चतुर्थे किम् करिष्यसि ।।

By acquisition of knowledge in the childhood,
By acquisition of wealth in the youth
By acquisition of penance in the middle age acquire supreme consummation in the later years.

This is what our enlightened elders of yester years realized.

It is also noteworthy what Shri Gurudev emphasizes in this regard; ... as regards the evils of old age, he should contemplate them even while youth is still on him... one should talk good words before one becomes dumb. One should do acts of charity before the hands become crippled. In general, one should think about spiritual knowledge, before such a condition befalls and the mind becomes idiotic. (Jnaneshwari XIII. 536-590) P. 80-81 Ch III, Mysticism in Maharashtra. R. D. Ranade.

May our youth be convinced about these philosophical insights and mould their lives meaningfully, beautifully.

Jai Shri Gurudev

Kannada 'Deekshit'
English Translation - The Editor

Regular Features

Indian Mysticism : Mysticism in Maharashtra

Reprint : Chapter I : Page No. 1 to 5

1. In the previous volumes of our History of Indian Philosophy, we have traced the development of Indian thought from its very dimmest beginnings in the times of the Rig-veda downwards through the great philosophical conflicts of Theism, Pantheism, and Qualified Pantheism to the twilight of the Mysticism of the Middle age, which being the practical side of philosophy can alone give satisfaction to those who care for philosophy as a way of life. A mystical vein of though has been present throughout the development of Indian philosophy from the age of the Upanishads downwards; but it assumes an extraordinary importance when we come to the second millennium of the Christian era which sees the birth of the practical spiritual philosophy taught by the Mystics of the various Provinces of India. We have indeed seen that the clumination of Upanishadic philosophy was different from the mysticism of the Middle Age, inasmuch as it was merely the tidal wave of the philosophic reflections of the ancient seers, while the other was the natural outcome of a heart full of piety and devotion, a consciousness of sin and misery, and finally, a desire to assimilate was a naive philosophical mysticism : the Upanishadic mysticism was not incompatible with queer fancies, strange imaginings, and daring theories about the nature of Reality : the mysticism of the Middle Age was a mysticism which hated all philosophical explanations or philosophical imaginings as useless, when contrasted with the practical appropriation of the Real. The Upanishadic mysticism was the mysticism of men who lived in cloisters far away from the bustle of humanity, and who, if they permitted any company at all, permitted only the company of their disciples. The mysticism of the Middle Age was a mysticism which engrossed itself in the practical upliftment of the human kind, based upon the sure foundation of one's own perfect spiritual development. The Upanishadic mystic did not come forward with the deliberate purpose of mixing with men in order to ameliorate their spiritual condition. The business of the mystic of the Middle Age consisted in mixing with the ordinary run of mankind, with sinners, with pariahs, with women, with people who cared not for the spiritual life, with people who had even mistaken notions about it, with, in fact, everybody who wanted,

be it ever so little, to appropriate the Real. In a word, we may say that as we pass from the Upanishadic mysticism to the mysticism of the Middle Age, we see the spiritual life brought from the hidden cloister to the market-place.

2. Before, however, mysticism could be brought from being the private possession of the few to be property of all, it must pass through the intermediate stage of the moral awakening of the people to a sense of duty, which philosophical imagination on the one hand and democratisation of mystical experience on the other, - which task indeed was accomplished by the Bhagavadgita. As is well known, the the Bhagavadgita laid stress on the doing of duty for duty's sake almost in the spirit of the Kantian Categorical Imperative. This is the central thread which strings together all the variegated teachings of the Bhagavadgita. The doctrine of Immortality which it teaches in the second Chapter, the way of equanimous Yogic endeavour which it inculcates in the fiftin, the hope which it holds out for sinners as well as saints, for women as well as men, in the ninth, the superiority which it declares of the way of devotion to the way of mere knowledge in the twelfth, and finally, the universal immanence and omnipotence of God which it proclaims in the Capter, supply merely side-issues for the true principle of Moral Conduct which finds its justification in Mystic Realiztion. The Bhagavadgita, however, had not yet bade good-bye to philosophical questionings ; it had not yet ceased to take into account the philosophical issues raised by life previous systems of philosophy ; it had not yet lost hope for reconciling all these philosophical issues in a supreme mystical endeavour. In these respects, the mysticism of the Middle Age offers a contrast to the mysticism of the Bhagavadgita. Barring a few exceptions here and there, the entire tenor of the mysticism of the Middle Age is for the practical upliftment of humanity, irrespective of any philosophical questioning, and with probably a strong, if not even a slightly perverted, bias against philosophical endeavour to reach the Absolute. We may say, in fact, that as the mysticism of the Bhagavadgita restd upon a philosophical foundation , the mysticism of the Middle Age rests upon itself, invoking no aid from any philosophical construction whatsoever.

3. The personality of Krishna, which looms largely behind the teachings of the Bhagavadgita, is indeed a personality which antiquarians and critics have sought in vain to construct from all the available evidence from the times of the Vedas to the times of the Puranas. While one view

would hold that Krishna was merely a solar deity, another would regard him merely as a vegetation deity ; a third would identify the Krishna of the Bhagavadgita with the Krishna of the Chhandogya Upanishad on the slender evidence of both being the sons of Devaki unmindful of any difference between their teachings ; a fourth would father upon Krishnaism the influence of Christain belife and practice. To add to these things, we have to note that these critics have been entirely blind to the fact, as modern scholar has cleverly pointed out, that the Krishna the famous prince of the Vrishni family or Mathura, was the same as Vasudeva, the founder of " Bhagavatism ", which is also called the Satvata or the Aikantika doctrine in the Santiparvan. Vasudevism was indeed no new religion pace Dr. Bhandarkar, as has been contended sometimes. It was merely a new stress on certain old beliefs which had come down from the days of the Vedas. The spring of devotional endeavour which we see issuing out of the mountainous regions of the Veda, being then directed primarily to the personality of Varuna hides itself in the philosophical woodlands of the Upanishads, untill, in the days of the Bhagavadgita, it issues out again, and appears to vision in a clear fashion with only a new stress on the old way of beliefs. The mystical strain, which is to be found in the Upanishads, is to be found even here in Vasudevism with a greater emphasis on devotion. That the Vasudeva doctrine and order existed in the times of Panim is now patent to everybody. The epigraphic evidence afforded by the Besuagar and Ghasundi inseciptions with even the mention of " Drama Tyagaand Apramada " - virtues mentioned by the Bhagavat in the Bhagavadgita - lends a strong support to, and gives historical justification for, the existence of the Vasudeva religion some centuries previous to the Christian era; and the philosophic student would note that as in essence the religion of the Bhagavadgita does not differ from the religion of the teachings of both, it is the same personality of Krishna which appears likewise as the promulgator of the Bhagavata doctrine, even though in later times that doctrine fall into the hands of the mythologists, who not having been able to understand its philosophical and mystical import, tried merely to give it an occult and ritualistic colouring.

4. This indeed did happen as the Pancharatra doctrine came to be formulated and developed. The doctrine has its roots so far back as at the times of the Mahabharata, though later on it come to be taugh as a separate occult doctrine. We are concerned here, however, only with its later theological development, and not with its origin . We have to see how the

Pancharatra was a system of occult Vishnu worship. The system derived its name from having contained five different disciplines, namely, Ontology, Liberation, Devotion, Yoga, and Science. Its central occult doctrine was the Divinity was to be looked upon as being fourfold, that Vishnu manifests himself in the four different forms of Vasudeva, Sankarshana, Pradyumna, and Aniruddha. These are called the four Vyuhas, that is to say, " disintegrations" of the Divinity into four different aspects. Now , the supreme Godhead was regarded as possessing six defferent powers, namely, Jnana, Aisvarys, Sakti, Bala, Viraya and Tejas. These six qualities are to be " shoved off " into there different groups. The first and the fourth constitute the first group and belong to Sankarshana. The second and the fifth constitute the second group and belong to Pradyumna. The third and sixth constitute the third group and belong to Aniruddha. In fact, it seems that the whole Pancharatra scheme was based upon the workship of the Vasudeva family: Sankarshna was Vasudeva's brother Pradyumna his son, Aniruddha his grand-son . Each of these three Vyuhas, with its set of two qualities each, was identical with Vasudeva in possession of all the six qualities. When, however, we remember that the last three qualities namely, Bala, Virya and Tejas, are merely a reduplication of the third quality, namely Sakti, the sixfold scheme of qualities falls to the ground, and what remains is only the three primary qualities, namely, jnana, Aisvarya, and Sakti. These three belong severally to Sankarshana, Aniruddha, and Pradyumna, and collectively to Vasudeva himself. There is also a cosmological sense in which the three last Vyuhas are to be regarded as being related to the first, namely, Vasudeva. They are a series of emanations, one from another, like one lamp lit from another. From VAsudeva was bron Sankarshana, from Sankarshana, Pradyumna, and from Pradyumna, Aniruddha. This is as much as to say, that from the Self was born the Prakriti, from the Prakriti, the Mind, and from Mind, Consciousness. Dr. Grierson has put the whole cosmological case of the Pansharatras in a lucid fashion : " Vasudeva first creates Prakriti, and passes at the same time into the phase of conditioned spirit, Sankarshana. From the association of Sankarshana with the Prakriti, Manas is produced ; at the same time Sankarshana passes into the phase of conditioned spirit, known as Pradyumna. From the association of Pradyumna with the Manas springs the Samkhya Ahamkara, and Pradyumna passes into a tertiary phase known as Anirudda. From Ahamkara and Aniruddha spring fourth the Mahabutas." This was how the four Vyuhas come to be endowed with a cosmological significance. Vishnu, however, whose manifestations all the four Vyuhas are supposed to be is endowed by the Pancharatra doctrine with two more qualities, namely, Nigraha and anugraha, which, when paraphrased freely, might mean destruction and construction, disappearance and appearance, frown and favor, determinism and grace. The theistic importance of the Pancharatra comes in just here that it recognized the principle of "grace" of the Divinity is compared to a showed of compassion which comes down from heaven it droppeth as the gentle rain upon the place beneath. The Pancharatra rarely uses Advaitic language, and had it not been for the doctrine of the Antaryamin, which, as Dr. Schrader has pointed out, is its point of contact with Pantheism, it would not have much in common with the Advaitic scheme. It does not support the illusionistic doctrine of the Advaita, and its Occultism is writ large upon its face in its disintegration of the one Divinity into four aspects, which acquire forthwith an equal claim upon the devotion of the worshipper.

5. Correlative to the Vishnu Occultism of the Pancharatra, we have the Siva Occultism of Trantrism, the sources of which likewise are to be traced as far back as the days of the Mahabharata. The Siva Occultism even surpasses Vishnu Occultism in point of irregularies of belief and practice, which must be regarded evidently as aberrations

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Dr. Ranade's Conception of the Bhagawadgita

(By : Dr. M. L. Sharma, M. A. Ph. D. - Jodhapur,
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As far back as 1928 the emient philosopher saint Prof. R. D. Ranade delivered a series of three lectures on the *Bhagawadgita* at the Nagpur University for the Kinkhede Lectureship Endowment. Though the *Gita* remained an abosrbing passion for him and as he once remarked to the present writer in 1953, the Gita was in his very blood', he regretted that due to his preoccupation with the publication of his works, he could not till then, bestow his attention to it. But during the couple of years before his passing away in 1957, he was able to work devotedly on his planned volume on "The *Bhagawadgita* as Philosophy of God-realisation", thus leaving it ready for the press. The Nagpur University published this volume posthumously in 1959, which together with the Author's monumental works on the *Upanishas* Constructive Survey of Upanisadic Philosophy) and the *Vedānta* (Vedanta as the Culmination of Indian Thought', under publication from the Calcutta University) constitutes a veritable moden 'Prasthana Traya.'

Dr. Ranade may be classed with Jnāneshwar, the renowned mystical exponent of the Bhagawadgita, with this important difference that being well-versed in Western Philosophic thought, Dr. Ranade being to bear on the subject comtemporary concepts and mode of procedure. After learning with the Vedantic interpreters like Shankara, Ramanuja and Madbava, the interpreters like Garbe, Holtzmann and Otto, the Christian interpreters like Lorinser, Farquhar and Weber, and the modern interpreters like Tilak, Gandhi and Sri Aurobindo, Dr. Ranade finds that in labyrinth of interpretations "a difinitely mystical interpretation of the *Bhagawadgita* in terms of contemporary philosophy has been hitherto lacking" (P. 174). This mygtical interpretation is the clue which will enable us to find a way out of the abyrinth" (P. 174). According to this mystical interpretation, God-realisation constitutes the supreme teaching of the *Bhagawadgita.* The Metaphysics and Ethics of the *Bhagawadgita* are a propaedeutics to the mystical theme of God-realisation. Dr. Ranade substantiates the mystical interpretation by showing how the author of the *Bhagawadgita* in a manner remarkably similar to that of the great German philosopher Kant, discovers the antinomies embedded in metaphysical thought, propounds the Categorical Imperative of moral life, and reveals the nature of the Sublime, linking it ultimately to the vision of the Divine which constitutes "the be all and the end all of all existence" (P. 191). Very peculiarly the three great Critiques of Kant also deal with the same important topics of the Autinomics, the Categocical Imperative and the Sublime. Thus in the process of interpreting the Bhagawadgita in terms of Kantian concepts, Dr. Ranade simultaneously illumines the abstruse philosophy of Kant and supplements by a new Critique, namely, "the Critique of Intuition or Spritual Experience." And Last but not least, he draws out a full fledged Philosophy of God-realisation, complete in all respects, from the greatest mystical-philosophical Poem, which will serve as a beacon-light to the seekers of the Divine.

The Antinomies in the *Bhagawadgita*

As in Kant so also in the *Bhagawadgita* we find the antinomics concerning God, the World and Causality. These antinomies are necessarily embedded in metaphysical thought Dr. Ranade deals with five antinomics in the *Bhagawadgita* : (i) the antimomy of the Personal and the Impersonal; (ii) the antinomy of the Actor and the Spectator; and (iii) the autinomy of the Transcendent and the Immanent, about God, and (iv) the antinomy of the Reality and the Unreality of the world, and (v) the antinomy of *Videha-mukti and Karma-mukti*. He further points out that the solution of these antinomies is also contained within the *Bhagawadgita* itself.

i) God : Personal or Impersonal ?

Reconciled in Super-Personalism: The antinomy of the Personal and the Impersonal, the Saguna and Nirguna is the familiar antinomy which has divided interpreters like Samkara, Ramanuja, Madhva, Vallabha and Nimbarka into different Schools. In regard to the Impersonal characterization of Reality, we have the following passage in the 13th Chapter of the *Bhagawadgita*;

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते।
सर्वतः पाणिपादं तत् सर्वतोऽक्षिशिरोमुखम्

सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति।। 13:12-13

Here we have an absolutely impersonal characterization of the Absolute. But in the 15th Chapter, the *Bhagawadgita* puts forth the personalistic conception of God which is pitted against the former part of the antinomy, namely the impersonalisitc conception. This autinomy is solved in the following passages from the 9th Chapter, wherein the Personal and the Impersonal characterizationes put forth simultaneously, and God is called not only पिता and माता but also प्रभत्रः, प्रलयः and स्थानम्।

पिताहमस्य जगतो माता धाता पितामहः
वेद्यं पवित्रमोङ् कार ऋक् साम यजुरेव च ।
गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम्। ९.१७-१८

ii) Activity or Passivity ?

Reconciled in *Emanalionism* : We find in the *Bhagawadgita* antinomian descriptin of Reality or God as being Actor or Spectator. On the one hand, the *Bhagawadgita* regards Prakrti or Svabhav as fashioning the destiny of the Universe, and absolves God of all responsibility for action. God must, therefore be regarded as a Spectator :

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम्
विविधाश्च पृथक्चेष्टा दैवं चैवात्र पंचमम्।
तत्रैवं सति कर्तारमात्मानं केवल तु यः
पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः। १८:१४,१६

On the other hand, in another famous passage Action is attributed to God who whirs the world:

ईश्वरः सर्वभूतानां हृद्देशेर्जुन तिष्ठति
भ्रासयन्सर्वभूतानि यंत्रारूढानि मायया ।। १८, ६१

The *Bhagawadgita* reconciles these two dectrines of Actor and Spectator in the doctrine of *Emanationism:*

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम्।

हेतुना नेन कौन्तेय जगद्विपपरिवर्तते।। ९:१०

The Prakrti gives birth to all animate and inanimate existences, but it does so on account of the fact that God is its Superviser or Adhyaksa, and is responsible for its स्फुरण. Dr. Ranade remarks that it is on account of the combination of this passivity of Prakrti and the activity of God that we can speak of Emanationnism as a reconciliation of the conflicting ideas of activity and passivity" (P 184).

iii) Immanence or Transcendence?

Reconciled in All-pervasiveness : Propunding the doctrine of Transceudence of God the Bhagawadgita says that God illumines the world like the Sun and like the Sun and the Sky he remains uncontaminated:

यथा प्रकाशयत्येक: कृत्स्नं लोकमिमं रविः
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ।। १३:३३
यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते।
सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ।।१३:३२

But many other passages illustrate the Immanence of God:

मत्तः परतरं नान्यत्किंचिदस्ति धनंजय।

मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ।।७,७

All existences in the world are like pearls or jewels woven on the one who is their thread. The *Bhagawadgita* offers a reconciliation of Iminance and Transcendence in what Dr. Ranade calls the doctrine of Transcendo......

विष्ठभ्याहमिदं कृत्स्नमेकाशेन स्थितो जगत्। १०:४२

Again according to the doctor of the carnation "God stands outside the world but descends inside as an Apataru...... a transcendent being. He becomes .... in world (P. 186).

iv) The World Real or Unreal ?

Reconciled in Ephemeralism : in a celebrated passage the *Bhagawadgita* asserts the reality of the world :

भूमिरापोऽ नलो वायुः खं मनो बुद्धिरेव च।

अहंकार इतीयं में भिन्ना प्रकृतिरष्टधा ।।७:४।।

This passage speaks of the reality of Para and Apara Prakrti, in unmistakable terms. As opposed to this realistic doctrine, the Bhagawadgita puts forth the doctrine of unreality of the world in terms of Maya or in the conception of "Asvattha". In one passage it is said that the Maya being a tool in the hands of God, is destroyed by Him.

दैवी ह्येषा गुणमयी मम माया दुरत्यया।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ।।७-१४

Again in the conception of "Asvatha' mentioned in the 15th Chapter, the *Bhagawadgita* sums up the ultimate type of unreality. As Dr. Ranade points out etymologically 'Asvattha' means "that which will not last even till tomorrow" (न श्वोऽपि तिष्ठती-त्यश्वत्थ: P. 188) Now the reconciliation of the reality and unreality of the world is achieved through the doctrine of व्यक्तिमत्त्व or *Ephemcralism:*

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत।
अव्यक्तनिधनान्येव तत्र का परिवेदना।। २:२८

Dr. Ranade explains: "Things come into existence and depart in a short while are only व्यक्तमध्य Behind them there is an Infinity, before them there is also an Infinity." (P. 188)

(v) Videha-Mukti or Karma Mukti?

Reconciled in Jivanmukli : In the passage.

The *Bhagawadgita* talks of Karma-Mukti or "procrastinated liberation" throught a successive series of lives. On the other hand, *Videhamukti* or *Ante-mukti* is described in the passage:

अन्तकाले च मामेव स्मरन् मुक्त्वा कलेवरम् ।। ८:५
यः प्रयाति त्यजन्देहं स याति परमां गतिम् ।। ८:२३

To remember God at the time of death will enable a man to pass into God at once. A reconciliation of the two doctrines has been achieved by the *Bhagawadgita* in the concept of ब्राह्मीस्थिति or life in God or Brahman, which is equivalent to *"Jivanmukti"* or "Liberation during life through God-vision." To quote Dr. Ranade, "that state of beatification is itself our liberation." (P.190)

After discussing the antinomies, Dr. Ranade sums up the whole metaphysical doctrine of the *Bhagawadgita* in his own exquisitely suggestive style by saying that for the *Bhagawadgita*. The reality is mystical in nature, in the sense that firstly, God is the greatest miracle; secondly, there are absolute limitations of human knowledge in respect of God; and finally, it is "God alone who is able to know His ultimate nature." (Chapter X. 15). Thus according to the *Bhagawadgita*, Divine Self-iconsciousness alone constitutes the ultimate Reality, the foundation and peak of all thought and existence. Dr. Ranade here suggestively reminds us of the Aristotelian God who is thought of thought or the Eternal Self-spectator.

Activism and the Categorical Imperative

Dealing with the ethical doctrines of the *Bhagawadgita*, Dr. Ranade points out that as regards the conception of the Categorical Imperative, there is a wonderful semblance between Kant and the *Bhagawadgita*. What is to be noted is that he goes beyond the sheer surface resemblance between the two,which has frequently impressed many a scholar and derives the general formulation as well as the three Specifications of the Categorical Imperative from the *Bhagawadgita*, in a remarkably Kantian spirit. The general formulation occurs in the following utterances :

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन। १८,९
कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।।२, ४७

"You ought to do a thing because it is your duty to do." This is the general formulation of the Categorical Imparative in the *Bhagawadgita*. Then there are three specifications of it. Firstly, duty is to be performed leaving aside all attachment and desire for the fruit (संगं त्यक्त्वा फलानि च XVIII 6). Secondly, duty is to be performed skilfully (योगःकर्मसु कौशलम् II.50) and in a spirit of equanimity (सिद्ध्य्सिद्ध्योः समो भूत्वा समत्वं योग उच्यतेचं II.48). Thirdly, actions done in a spirit of *Yojna* or sacrifice free one from their contamination, because being decicated to God they are deposited in safe custody with Him :

यत्करोषि यद्श्नासि यज्जुहोषि ददासि यत्।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ।। ८:२७

This specification corresponds to the Kingdom of Ends in Kant. The ethical antimony between *Karma* and *Jnana* is also solved in the above concept of *Yajna* or sacrifice.

Dr. Ranade says that in addition to Activism which is the most prominent theory of the Ethical Ideal in the *Bhagawadgita,* there are three other theories also, namely, Moralism, Supermoralism and Beatificism. As regards Moralism the *Bhagawadgita* presents an analytical study of virtues in the twelfth, thirteenth, sixteenth and eighteenth chapters. Dr. Ranade selects three representative virtues each, from the four different groups of virtues in the above chapters, and comprises them under one single central virtue of God-devotion in an Augustinian manner. Thus the virtues of Compassion (करुणा) Equanimity (समता), Purity (शौच), Harmlessness (अहिंसा), Self-control (आत्मविनिग्रह), Non-attachment (अनासक्ति), Fearlessness (अभय), Sacrifice (यज्ञ), Peace (शान्ति), Valour (तेजस), Lordliness (ईश्वर-भाव), and Service (परिचर्या) are linked together by the central thread of God-devotion in the sense that they are all expressions of the latter. Compassion is an expression of praying for mercy from God. Equanimity is both a condition and a result of God-devotion. Purity of mind is an effect of God-devotion. Harmlessness arises from the consideration of equality of all beings before God by the devotee. Control of our senses is a pre-requisite of one-pointed devotion to God. An Attachment to God involves non-attachment to all other objects whatsoever. Fearlessness follows on the heals of God-realisation by the devotee. Complete sacrifice of all objects to God is implied on God-realisation. The highest peace follows upon the enjoyment of divine bliss. Valour or courage is a *Sine qua non* of a God-devotee. Lordliness characterises a realised-saint in the sense that "he stands alone to himself in his solitary greatness.' with power to do good, whenever and wherever he likes. Service to humanity by creating conditions for the realisation of God in and for others, constistutes the supreme value of a saint.

After clucidating this analytic and synthetic view of moral life according to the *Bhagawadgita,* Dr. Ranade passes on to the Supermoralism propounded in it. This Supermoralism is signified by the terms "नैष्मर्म्य-सिद्धि" and "निस्त्रैगुण्य", the former meaning rising superior to all Karma and Dhaama, and the latter, rising beyond the triplet of Gunas. The truest morality would he lie going beyond all Dharmas and Karma.

‘सर्वधर्मान् परित्यज्य ’ १८:६६

and rising above even the to *Vedas* the Atman because they are permeated by the three *Gunas*.

‘त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन।
निर्द्वन्द्वो नित्यसत्तस्थो निर्योगक्षेम आत्मवान ।।२-४५

Thus the *Bhagawadgita* exalts mystical experience above the knowledge of the *Vedas*.

Finally, the doctrine of Beatificism implied in the conception of the is said to rank higher then Moralism and Supermoralism. Beatifician identifies happiness with Reality i.e. the axiological conception of Bliss and the metaphysical conception of Brahman are the same. Dr. Ranade asks us to note three points in the analysis of Beatificism Firstly, a saint touches God, comes into direct contact and communion with Him :

‘युञ्जन्नेयं सदा त्मानं योगी विगतकल्मषः ।
सुखेन ब्रह्मसंस्पर्शमत्यन्ते सुखमश्नुते।।६:२८

Secondly, there is the identification of the saint and Brahman :

‘योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः।
स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति। ५:२४

Thirdly, there is the identification of the blissful state itself with Brahman:

‘प्रशान्तमनसं हयेनं योगिनं सुखमुत्तमम्।
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ।।६:२७

The Nature of God, Criteria of God-realisation and the Sublime Vedra of God

The discussion of the problem of the nature of God in the *Bhagawadgita* is a comparatively small one. The only place where it is somewhatphilosophically treated as the twelfth chapter of the Bhagawadgita where a distinction is drawn between *Saguna Upasana* and *Auyakta Upasana* the former being regarded as even higher than the latter :

‘ ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः । १२,४

However, as Dr. Ranade says, "the chief object of the *Bhagawadgita* is a practical one, and instead of spending much labour upon a theoretical discussion of the nature of God, it suggests to us certain methods by means of which God could be practically attained." (P. 225). Before coming to these methods, we may point out briefly the three Criteria of mystical experience suggested by the *Bhagawadgita* in one famous line of the ninth chapter :

प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् । ९:२.

Dr. Ranade here points out that "these are very pregnant words प्रत्यक्षावगमं, सुसुखं, अव्ययम्. They contain in themselves all the criteria of mystical experience that could be imagined" (P. 282) प्रत्यक्ष is super-sennousness सुसुखं, is beatification or bliss, and अव्यय , is permanence or continuity. Firstly, mystical experience would be real only if it becomes an object of प्रत्यक्ष or supersensuopus knowledge or intuition. Secondly, genuine mystical experience is सुसुखं or is accompanied by beatification or bliss. Dr. Ranade says,"This bliss is as much above what we call happiness as happiness is above pleasure. The bliss of a Saint is as much above the happiness of Socrates as the happiness of Socrates is above the pleasure of a pig. "(P.288). Thirdly, true mystical experience must be अव्यय continuous, growing and permanent, and pervade all our states of consciousness, namely, जाग्रति, स्वप्न, सुषुप्ति and तुरीय An experience that occurs to-day and is lost tomorrow is no real experience at all. The mystical form we see the *Anāhata Sābda* we here must not desert us.

As regards the practical aspect of God-realisation. Dr. Ranade draws out three different methods of meditation namely, the Ideological, the Moral and the Myustical which are suited respectively to the intelltually inclined philosopher, the ethically meintated moralist any human being in general. In the Ideological Method, a philosopher may meditate on the conception. of God as or all-pervading who rules over all material and spiritual existences alike, the conception of God as पुरुषोत्तम or all-pervading who rules over all material and spiritual existences alike, the conception of God as सूत्र that is immanent in all existences (मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव VII 7) of the world, the conception of God वैश्चावर or the Heracleitean celestial the that inhabits and enlivens all animate and inammate existences (अहं वैश्वानरो भूत्वा प्राणि नां देहमाश्रित:। XV 14) the conception of God as the great transcendent Being or the Atman responsible for generation and growth of all objects in the world (यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रवि XIII 34) the conception of God as म:यी or the Being living in a camonflage of God as the mellifious supreme spititual nectar (अमृत) the conception of God as तज्जलान् or the source of all things, the anihilation of all things, and the title of all things, the conception of God as or immanent-transcendent. Being (विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत्। X 42) the conception of God as supreme, ज्ञैय–transcending all dualities, qualities etc. सत् and असत् (XIII 12), and the conception of God as आश्चर्य or supreme (object) of wonder (11.29). Dr. Ranade comments that such an ideological medition may not put us in possession of God, but it will take us a few steps ahead in our spiritual pursuits.

Then there is the Moral Method of contemplating on the virlues शौचम्, आत्मविनिग्रहः समत्वम्. अहिसांधर्मा etc. so as to fix them firmly in our mind, the method followed by the Esoter in Section of the Theosophical Society. Such a contemplation may not take us to God, but as Dr. Ranade says "they will give you the gun-powder; only a spark might be required and then there might be a spiritual explosion." (P. 248)

Lastly, there is the Mystical Method of meditation comprising the physiological element, the psycho-ethical element, the devotional element, and the element of grace. Under the Physiological head the *Bhagawadgita* mentions the आसन or posture for meditation, breath-control or equalisation of प्राण and अपान and नासिकाग्र–दृष्टि or fixation of sight on the tip of the nose. According to Dr. Ranade these physiological aids are helpful but not absolutely necessary. Psycho-ethically one can reach a powerful stage in mystical life first, by sacrificing the objects of our senses in the senses, the senses in breath, breath in mind and mind in Atman and Secondly, by controlling *Kama* the chiefest enemy of man, intense concentration and composition of man, intense concentration and composition of mind, and destroying even the subconscious flavour or रस for sensual and sexual enjoyment. Thirdly भाव or भक्ति an unexplained and inexplicable love of God, one-pointed (अनन्यचैतस्त्वम्) continuous and all absorbing devotion (तमेव शरणं गच्छ सर्वभावेन भारत । XVIII. 62) is the most important element of mystical meditaiton. It will enable us to know God, see Him and enter into Him.

ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतंप । 11: 54. The last element necessary for the success of our spititual meditation is the Grace of God, which descends on the aspirant in three stages. Firstly, God gives a bent to his intellect and volition, a stimulus and a direction in which he might work (ददामि बुद्धियोगं तं

X 10). Secondly after he has worked unceasingly in this direction for a long time, he becomes recipient of God's or compassion (तेषामेवानुकम्पार्थ) Finally, God crowns his efforts with the gift of his blessing

(तत्प्रसादात्परां शान्ति स्थानं प्राप्स्यसि शाश्वतम्। 18:62)

It is by this Mystical Method that the sublime Vision of God, which is the supreme goal according to the Bhagawadgita, is attained. Dr. Ranade points out that we find in the description of विश्वरुप-दर्शन experiences such as those of splendour, wonder, terror and joy, which link it up with a universal Philosophy of the Sublime. Recalling Kant metaphysical analysis of the concept of the Sublime in the Critique of Judgement, he says that the distinction between the beautiful and the sublime is the distinction between assimilation and conquest. While in the experience of the beautiful, the mind of man becomes assimilated to the object perceived, in case of the sublime it is conquered by outside experience, But he advances further than Kant and insists that the nature of the Infinitude is portrayed in the manifestation of the Sublime. The experience of the Sublime seems to be almost transcendent and baffling, even for the imagination to reach. Infinitude is inevitably linked up with Divinity, as is the case with the *Apeiron* of Anazimander and बेहद of Kabir. When we remember the great statement made by Kant that there is nothing mere sublime in the world than the Moral, we see how the ideas of the Sublime, the Moral and the Divine are connected together in the great system of Philosophy of Spirit like that of the *Bhagawadgita* according to Dr. Ranade.

MORALITY AND MYSTICISM

Morality leads to and supports mysticism, while mysticism brings about perfection in morality. Just look at our vices! They are the products of our inordinate attachment to sense-pleasure and sense-objects. Morality aspires to free us from this attachment by teaching us to control our senses and mind.

Shri Gurudev

The Glimpses of Shri Gurudev Ranade P. 116

Activities of ACPR

Dr.Gurudev R.D.Ranade Jayanti and Gurudev Smruti Puraskar-2019

On the eve of Shri Gurudev Dr. R. D. Ranade 's birth Anniversary Celebration felicitations to Achievers was organized on July 3, 2019 in the auditorium of Gurudev Ranade Mandir.

The programme commenced with lighting up the lamp at the Feet of Shri Gurudev's portrait. Mr. Kishor Kakade rendered an invocation song. Shri. Puranik and group of Chidambar Nagar , Belagavi chanted the Vedic Mantras.

Dr. Sandeep Nair, Dean Jain Institute of Management welcomed the guests.

Adv. Shri Maruti Zirali , hon. Secretary of ACPR apprised the activities of the Academy and narrated how Gurudev virtually lived philosophy. He remarked, ' today we are going to felicitate the achievers reminiscing the achievements of Shri Gurudev'.

Dr. Sandeep Nair read out the citations of Dr. Madhav Prabhu, Pyas Foundation, Belgavi, Dr. Sameer Majali, Founder, Green Saviours, Belgavi, Mr. Umesh Kalghatagi, Swimmers' Club, Belgavi, Mr. Gopal Jingouda, Founder, Jinbakul Indunstry, Belgavi.

The Achievers were then felicitated by ACPR's Board of Trustees.

Dr. Madhav Prabhu, Dr. Sameer Majali, Mr. Umesh Kalghatagi, Shri. Gopal Jinagouda were honoured along with Shri Gurudev Ranade Smruti Puraskar-2019 Certificates.

Dr. Madhav Prabhu narrated how their Pyas Foundation grew into a huge organization and emphasized the significance of providing clean water to the people.

Dr. Sameer Majali described how the adage, 'plant trees and it will rain' inspired them to planting trees. He told they have been planting trees on every Sunday since 2015 and said that their motto is to plant one crore trees..

Mr. Umesh Kalghatage speaking on the occasion remarked,' it is indeed a Divine incident to be felicitated on the holy soil of Shri Gurudev Mandir. He stated humbly, ' today many physically challenged people have been standing on their feet. Giving them training is my task, God has given the fruit.'

Mr. Gopal Jingouda expressed that Shri Gurudev's ideal-'Talk less' has been his way of life.

Prof. Vivek Savaji Vice-Chancellor, KLE, Belagavi shared his spiritual experiences upon stepping into Shroi Gurudev Mandir. He described it' as a temple of learning' and that such an ambiance is rarely found. He also remarked that it was commendable to felicitate those who have rendered selfless services for the welfare of the society.

Adv. Shri Ashok Potdar , Chairman , ACPR proposed a vote of thanks. Miss Harshita Prasad anchored the program.

Adv. Shri. M.B. Zirali,Mr. R.G. Jakati. Mr. Subrmnya Bhat, Mr. Bheemsen Zirali

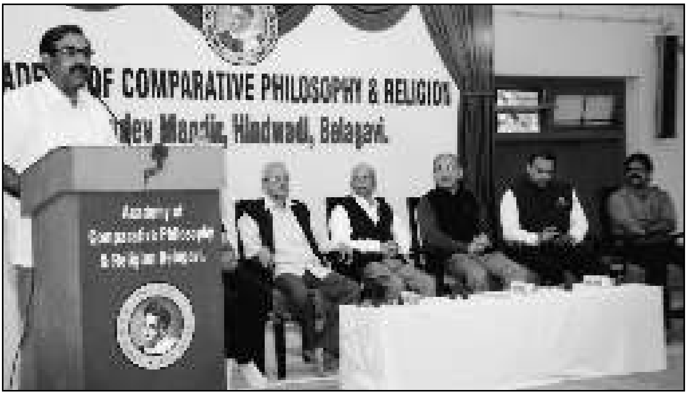
Dr. Sandeep Nair, Dr. Sushant Joshi, Dr. I.S Kumbar, Dr. Mahdumati Kulkarni, Mr. Shaheed Momeen, and over 150 members of Green Saviours, Swimmers' Club and Pyas Foundation, the elite of Belgaum participated in the function.

The program was concluded with the Nation Anthem sung in chorus.

◆

Images of Dr. Gurudev R. D. Ranade Jayanti and Gurudev Smruti Puraskar-2019

Shri Gurudev Ranade Jayanti and Sadhaka Samman Programme Dr. Vivek Savaji Vice Chancellor KLE University. lighting up the lamp Adv. M. B. Zirali Hon. Secretary ACPR. Shri. Gopal Jinagouda. Academic council and others in the picture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Adv. M. B. Zirali the Hon. Secretary ACPR delivering welcome address on the occasion of Gurudev Jayanti and Sadhaka Samman Programme. On dias Dr. Sameer Majali, Adv.Shri. Ashok Potdar, Chairman and the personalities honored Shri. Gopal Jinagouda, Shri Vivek Savaji, Dr. Madhav Prabhu, Shri. Umesh Kalaghatgi.

Book Release

On September 6, 2019 a book published by ACPR, entiled *The Glimpses of Shri. Gurudev Ranade* edited by Shri. B. R. Kulkarni revised and re-printed by Mrs. Ashwini Jog and Sholapur was released at Shri. Gurudev Ranade Mandir's auditorium by the speaker, Karnataka Ligislative Assembly, honourable Shri. Vishwashwar Hegde, Kageri addressing the gathering honourable Speaker emphasized that our spiritual foundation need to be made firm in the light of the achievements of the various philosophers and spiritualists. As such, it is now time to rise above making money and amassing wealth. Spirituality alone comes it our help when we grow old. Throwing further light on his flow of thoughts the Speaker appealed to inculcate and nurture culture and values in life. Our education system should not only aim at acquiring money but also infusing culture into its curriculum. He also said that Belagavi should be identified as a land of spiritualism. We are blessed because we are born in this holy and of Dharma, Culture which have been handed down to us by tradition. At the same time we must endeavour to understand the truth of Nature.

Speaking on the occasion, Shri. Arvindrao Deshpande of Jadhavaji Educational Society remarked, Dr. R. D. Ranade has been recognised as Gurudev by the whole world. And this is because if his spiritual 'Sadhana'. He further stated 'in order to make our life fruitful we self realisation is very essential. However it is not easy. Our body, mind and intellect need to be purified. There is logic in our Indian tradition. There is logic in our mythological stories. Dharma, Karma and blessings are hidden in every Indian house.'

Ad. Shri. Maruti Zirali, Hon-Secretary, ACPR putting forth his thoughts said 'Gurudev never travelled abroad but the Western philosophers thronged to meet him. Gurudev often said, instead of constructing buildings in marble we must focus on publication work. And ACPR is following his words. ACPR carries out its activities without any financial assistance from the government but those who are devoted Gurudev offer donations.

Prof. Mrs. Ashwini Jog Rtd. Professor of Sholapur also spoke on the occasion. Adv. Ashok Potdar, Chairman, ACPR, Legislators Shri. Abhay Patil, Shri. Anil Benake graced the occasion. Mr. Kishor Kakade rendered the invocation and Mr. Subramanya Bhat, Vice-Chairman, ACPR proposed a vote of thanks.

Image of Book Releasing Function on 6th Sept 2019

Shri Vishweshwara Hegde, Hon. Speaker, Karnataka legislative Assembly eighting up the lamp and paying reverences to Shri. Gurudev's portrait. Secretary, Adv. M. B. Zirali, Hon. Shri Abhay Patil, MLA, Hon. Shri Anil Benake, MLA, Shri Arvindrao Deshpande, Athani, Dr. D. G. Kulkarni, Dr. Raj Belagaumkar, Shri. Rajendra Harkuni seen in the picture

Hon. Speaker Shri. Vishweshwar Hegade and Dr. Ashwini Jog, Rtd. Principal being briefed by Secretary M. B. Zirali about Shri. Gurudev Granthalaya and new section of the library at ACPR

Dr. Ashwini Jog, facilitated by Dr. Madhumati Kulkarni, editor, Pathway to God and Smt. Nirmala Zirali on behalf of ACPR. Other dignitaries on the dias joined in honouring.

Hon. Shri Vishweshwar Hegde Speaker Karnataka Legislative Assembly being garlanded by Secretary Adv. M. B. Zirali. Adv. Shri. A. G. Mulwadmath, President Belgaum Bar Association. Shri. Aravindrao Deshpande are seen the picture.

Hon Speaker Shri. Vishweshwar Hegde
with students and professors on the occassion.

Shri Gurudev Ranade Jeevana Darshan Book released by Hon. Speaker of Kanrataka Legislative Shri Vishweshwar Hegde, Hon. Adv. Secretary M. B. Zirali, Dr. Ashwini Jog, Shri. Aravindrao Deshpande, ACPR Chairman Adv. Shri. Ashok Potdar and others.

Cross section of audience at Book release function

Ongoing fortnightly programme at ACPR. Exposition and recitation of Vachanas, Anubhav Geeta, Sant Sahitya

Smt. Mangala Mathad, President and teacher, Uma Sangeet Pratishtan Hindwadi Belagavi along with students at fortnightly programme at ACPR

Students of
Uma Sangeet Pratishtan
along with Trustees of ACPR

Book Review-8

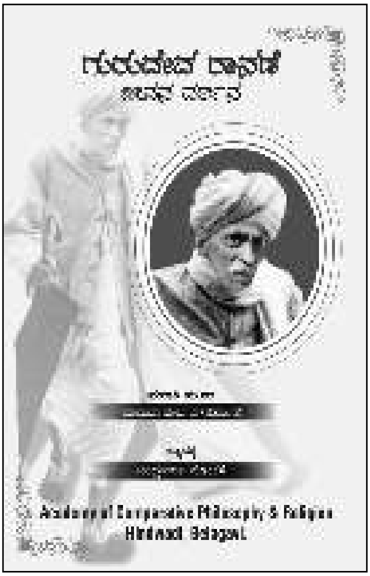
Title of the book

Gurudev Ranade Jeevan Darshan Marathi - Dadasaheb Deshpande

Kannada Translation-Chandrakant Pokle

Publisher- Academy of Comparative Philosophy and Religion Belagavi.

Pages-XVI + 84 Price -Rs.200.00



The above book which was released recently at Gurudev Mandir auditorium is a translation of the Marathi book bearing the same name. The title itself is self-explanalory. It deals with the life, spiritual growth, trials and tribulations and Shri. Gurudev's services it humanity as a whole.

The book is divided into eleven chapters. 'Balak Gurudev', Chi one narrates the early childhood and scolding of Gurudev who was born as a blessing in answer to his mother's ardent prayer and penance. Ch. Two Gurudev as Sadgurubhakt focuses on Shri. Gurudev's devotion to his Guru.

The third chapter envtited 'Guru Parampare and Paramartha Marg' throws light on the tradilion of the Gurus and the spiritual path for enlightenment. Ch. Four, 'Bouddhik Pragati mattu Prapanchika Aaghata' delineates the intelleclual progress of Shri. Gurudev coupled with various blows he received in his life.

Ch. Five, 'Maranave Mahanavami' presents a moving account of innumerable difficulties and challenges, financial crunches, ailments, deaths and solace at the feet of his Gurus and Ch. Six 'Jeevanad Sthityantara granth lekhan' puts forth the truning point in his life and his turning towards spiritual writings. Ch. Seven, 'Paramartha Prasara' gives an account of the spread of spiritualism. Ch. Eight entitled Nanoo Amtrutrasa sevisi ulidavarigoo hanchuttene, explains how having tasted and relished the nector-essence of the Divine Name Shri Gurudev went on offering it to all his brethren through his teachings and writings Ch. Nine Meghavrushtiyinda Upadesh mattu Avatar Karya Samapti, throws light on Shri Gurudev's discourses and the last days of his avatar on earth.

Ch. Ten 'Gurudevara Amar Sandesh' (centers round his immortal message to the humanity-chanting the Divine Name. Ch. Eleven the conduding chapter eutitled 'Shri Gurudev R. G. Ranadeyavaru Bareda Granthagalu Mattu Lekhanagalu' furnishes an account of all his works and short writings.

The entire book written in a very lucid language carries the reader along its river-like flow. It does not appear to be a translation at all. All the disciples of Shri. Gurudev are surely going to be elated and enlightened to have the book on Shri. Gurudev in Kannada. It is veritably a compact essence on the colossal personality of Shri. Gurudev.

It is a must-read for all.

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Inner Experience Manifesting in Outer Form

The custom of worshipping idols was prevalent even among the Greeks and the Arabs. However the way it is perceived in our country is quite different. The divine idols presented by Maharshis are not merely symbols but are entities for inner experiences too; they are the maps for the divine kingdom. Through intense *Tapas*, the divinity embedded in the innermost recesses of the heart has been brought to the outside world as sculptures. If the mood of the musician can flow melodiously through his Veena, why can't the mood of the Maharshi stream through a stone or a metal? Lust and wrath find their way out to manifest through the sense organs. In the same way, the supreme bliss experienced by those who have crossed the barriers of lust and rage also looks for a path to reveal itself. The senses themselves may function as instruments for this cause; even a stone of a mound might serve the purpose.

It is a common practice among children to infuse the feelings of babies into the dolls - a signal to their impending motherhood. Likewise to reach the lofty state of *Adhyaatma*, idols may be a necessity. Suppose a baby detests from drinking the milk from its mother's breast due to the aversion that it is after-all from a bag of skin (!!) who would be the loser then? Likewise, whosoever rejects the *chaitanya-stanya of jnaanis* flowing through the stone-statues, *saligraamas, shivalingas* etc will only be the squanderer.

Just as the water in the *Jalataranga* (a type of musical instrument) manifests in the form of *Sapta-swaras,* the *shivalingas* evolved from the mental frame-work of *jnaanis* assume the shape of Shiva. The *rishis* have bestowed upon us the *Archaavataara* (incarnation through icons) of the Lord to lead us of the divine state of mind. The secret hidden behind the idols would not be revealed simply by breaking it. The bones inside the body are revealed through x-rays and so is the hidden secret of the idol through a different type of rays - the divine rays.

Nectarine Nuggets of Mahaaguru
English Rendering by Dr C R Ramaswamy
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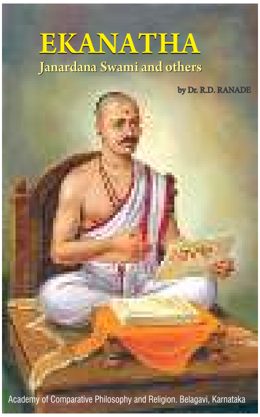

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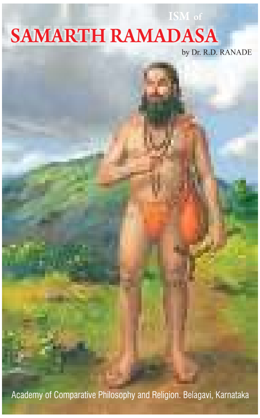

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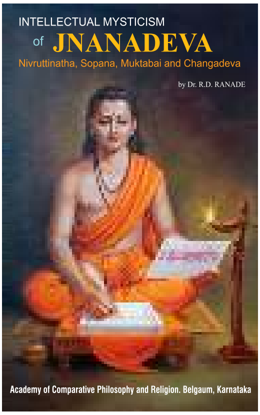

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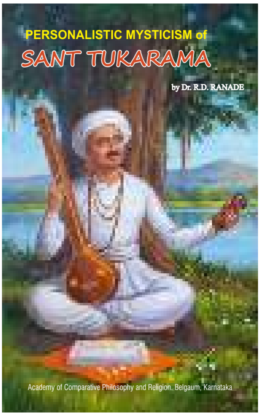

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